Buddhist Religion Studies

Class Seven



National Curriculum and Textbook Board, Bangladesh

Prescribed by the National Curriculum and Textbook Board
as a textbook for class seven from the academic year 2013

Buddhist Religion Studies

Class Seven

Revised for the year 2025

NATIONAL CURRICULUM AND TEXTBOOK BOARD, BANGLADESH

Published by

National Curriculum and Textbook Board

69-70, Motijheel Commercial Area, Dhaka

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First Publication : December 2012

Revised Edition : November 2014

Revised Edition : October 2024

For free distribution by the Government of the People's Republic of Bangladesh

Printed by :

Preface

The importance of formal education is diversified. The prime goal of modern education is not to impart knowledge only but to build a prosperous nation by developing skilled human resources. At the same time, education is the best means of developing a society free from superstitions and adheres to science and facts. To stand as a developed nation in the science and technology-driven world of the 21st century, we need to ensure quality education. A well-planned education is essential for enabling our new generation to face the challenges of the age and to motivate them with the strength of patriotism, values, and ethics. In this context, the government is determined to ensure education as per the demand of the age.

Education is the backbone of a nation and a curriculum provides the essence of formal education. Again, the most important tool for implementing a curriculum is the textbook. The National Curriculum 2012 has been adopted to achieve the goals of the National Education Policy 2010. In light of this, the National Curriculum and Textbook Board (NCTB) has been persistently working on developing, printing, and distributing quality textbooks. This organization also reviews and revises the curriculum, textbook, and assessment methods according to needs and realities.

Secondary education is a vital stage in our education system. This textbook is catered to the age, aptitude, and endless inquisitiveness of the students at this level, as well as to achieve the aims and objectives of the curriculum. It is believed that the book written and meticulously edited by experienced and skilled teachers and experts will be conducive to a joyful experience for the students. It is hoped that the book will play a significant role in promoting creative and aesthetic spirits among students along with subject knowledge and skills.

The Buddhist Religion Studies, designed in the light of the National Curriculum, is enriched with contents and information suitable for their age. The textbook includes illustrations, tasks, and exercises related to contents to engage students in learning and make the field of study practical. Students will be inspired deeply by the ideals and morality of religion in studying the textbook. As a result, knowing about Gautama Buddha's Ahimsa (free from malice), amity, and compassion, means to a moral and righteous life, Buddhist philosophy, culture and tradition they will be able to make their life beautiful and caring. It is hoped that the students will be able to lead a religious life as well as be aware of their responsibility and duty in performing religious rituals and will be inspired by the spirit of universal welfare, patriotism and tolerance.

It may be mentioned here that due to the changing situation in 2024 and as per the needs the textbook has been reviewed and revised for the academic year 2025. It is mentionable here that the last version of the textbook developed according to the curriculum 2012 has been taken as the basis. Meticulous attention has been paid to the textbook to make it more learner-friendly and error-free. However, any suggestions for further improvement of this book will be appreciated.

Finally, I would like to thank all of those who have contributed to the book as writers, editors, reviewers, illustrators and graphic designers.

October 2024

Prof. Dr. A K M Reazul Hassan
Chairman
National Curriculum and Textbook Board, Bangladesh

Contents

Chapter One

Gautama Buddha's Moral Education

The Great man Gautama Buddha was born about two thousand and five hundred years ago from today. The King Suddhodan and the Queen Mahamaya were his parents. He sacrificed the worldly life by leaving the palace, parents, wife, son and comforts to find out the ways of getting relief of the sorrows of men. He got enlightenment after long six years of meditation and became known as 'Buddha'. He discovered the four Arya-sacca (Four noble truths), eightfold path as the means of cessation of sorrows and the theory of pratitha-samudpada which deals with the cause of life and death. He preached his religious-philosophy for the welfare of all living beings. His every religious sermon motivates human beings to lead a moral life. The principal goal of Buddha's moral education is to develop restraint and ideal men enriched with human qualities. In this chapter we will learn about the moral education of Gautama Buddha.

By the end of this chapter, we will be able to :

- explain the morality as directed by Buddha,
- explain the influence of moral education of Buddha in day-to-day life,
- explain the good effects of moral conduct.

Lesson-1

Morality and Practice of Sila

The word 'morality' originates from 'principles'. 'Morality" means to lead a disciplined and honest life maintaining the rules and principles. A great emphasis is given on morality in Buddhism. Gautama Buddha has advised his followers to lead a life of restraint, ideal and morality. That is why, he has introduced many principles or rules and regulations. These rules and regulations are called Sila in Buddhist terminology .

The word 'Sila' means character: Moreover, rule and discipline etc. are also used as the meaning of 'Sila'. 'Sila' helps to build character with human qualities. It helps to be abstained from killing life, stealing, fornication, telling lies and taking narcotics. It controls body, mind and speech. It removes impureness of mind. It motivates to lead a moral life. It helps to develop human qualities. That is why

the Buddhists by practicing silas, become self-restraint and practice moral and human qualities. Those who practice silas are known as silaban. Silaban persons are respected everywhere. They possess ample name and fame. Buddha said, 'The fragrance of flower blows in favour of wind only. But the name and fame of the silaban person blows in favour of and against the wind'. Those who practice silas become merciful, enduring, generous, ready to provide services and benevolent. Their minds are liberal. They always do good deeds. They never do harm to men. They give good advice and encourage men to lead a moral life. Silaban persons enjoy happiness in worldly life and in the life after.

Finally, it can be said that morality and sila are interrelated. Morality is not possible without the practice of sila.

Activities

What do you mean by sila and morality?

Describe the life of silaban person.

Write about the difference between the name and fame of a silaban person and the fragrance of a flower.

Lesson-2
Gautama Buddha and morality

The life of Gautama Buddha is full of moral and human qualities. He obtained Buddhahood (Enlightenment) by the cultivation of moral character practicing ten paramis during life after life. Not only he practises moral life himself, but also taught the disciples and co-disciples to practise moral life. Morality was the principal basis of his religious sermons. We shall know about two incidents demonstrating morality and moral advice in Buddha's life.

Story-1

Gautama Buddha lead a moral life in different births. No obstacles could refrain him from the path of morality. Before the attainment of Buddhahood, (enlighten-ment) even in the situation of Bodhisattva, he used to perform human deeds by leading moral life. Now we shall read such a story.

In the past, Bodhisattva was born in a great dynasty of the village Machal of the kingdom of Magadha. His name was Magh Kumar. When he was grown up,the people used to call him as 'Magh Manabak'. There were thirty households at that time in the village Machal. Magh Manabak was always devoted to the welfare of the villagers. The youths of that village were involved in killing, stealing, lying, fornication and taking narcotics etc. Magh Manabak organized them for doing good deeds. He used to build, repair and clean the roads of the village with them. He used to build bridges. He used to help to rescue the vehicles stuck is the road side ditch. He used to do welfare activities like digging ponds, tree plantation, building water reservoir for cultivating land and building dharmasala etc. He used to perform pious and charitable works. The youths began to practice panchasila by leaving all misdeeds as per advice of Bodhisattva. As a result killing, stealing, fornication, lying and taking drugs etc. disappeared from the village. Then the leader of the village thought, 'earlier the youths were involved in suffling by taking drugs. I had much income from the business of narcotics and fine. My income ceased due to the moral education of Bodhisattva.' Thinking this, he was determined to take revenge out of anger.



Youths are repairing the bridge.

One day the leader went to the king. He complained against Bodhisattva and the youths to the king, 'Maharaja a gang of dacoits entered into the village. They are looting and causing disturbance.' After hearing the leader, the king ordered for catching them. The security personnel caught the Bodhisattva and the youths according to the order of the king. Without hearing them, the king ordered for killing them by crushing under the feet of the elephant. The security personnel went to bring elephant tying the prisoners' hands and feet and leaving them on roads in front of the palace. Then Bodhisattva began to tell his companions, 'brothers, meditate by remembering the qualities of silas. Do not be aggrieved to the leader, the king and the elephant, all of them are our beloved ones.' The elephant was brought to crush them under the feet. But the Mahut with repeated attempt could not bring the elephant to the prisoners. The elephant fled away making horrible sound by seeing the prisoners. More elephants were brought to kill them. Those elephants also fled away in the same way. The king thought, the prisoners must have such kind of medicines for which the elephant could not go to them. But no medicine could be found with them after investigation. Then the king thought they have applied mantra. Therefore, the king asked them, whether they had applied any mantra. Bodhisattva said, yes Maharaja we have applied mantra. When the king wanted to know the mantra, Bodhisattva said,'We do not know any other mantra. But we do not kill any living being. Do not steal. Do not go to the wrong path. Do not tell a lie. Do not drink wine. Do welfare activities. Show friendship to all. Donate at our level best. Dig ponds. Build dharmashalas. Do many other welfare related works. Do not do any work which is harmful to others. Do not give trouble to others. This is our mantra. This is our strength. Friendship is our motto.'

Hearing this, the king became very happy. He appreciated and gave award to Bodhisattva and the youths for their moral and welfare activities.

Story-2

After enlightenment Gautama Buddha preached religion for forty five years for the salvation from sorrows of all living beings. During this time he engaged himself in the service and welfare of all beside preaching religion. He used to give advice to his disciples and followers to do moral and humanistic deeds. Here we will read a story about the demonstration of morality in Buddha’s life.



Buddha is nursing a monk with skin disease.

Some monks lived in a small monastery. There was a monk named Tissa in that monastery with whom none had good relations. All would avoid him. Once he became ill with serious skin disease. Foul smell was spreading from the wound of his body. None came forward for his nursing even at his ailing condition. Suddenly, Buddha arrived at this monastery and saw the seriously affected monk with disease left unattended. Buddha himself began nursing him at once.

He cleared the wound of the patient with his own hand along with the devotee Ananda. He helped the patient to have his bath and to go to a clean bed after wiping the body. Buddha called the monks of the monastery and asked the reason of not nursing the ailing monk. Buddha became very dissatisfied by hearing all the details from them. He scolded their conduct as immoral and inhuman and advised them to abandon envy and jealousy. Then he told them "it is your moral duty to be helpful to the poor, save the unsafe, nurse the patient, to save the deluded ones from the illusion". He also said, happiness can be obtained by serving the parents, sermon brahmins, ailing ones and the elder ones.

After giving advice, Buddha introduced disciplines for the monks: The disciple will nurse the guru, the guru will nurse the disciple and the classmates will nurse the mates at the time of illness.

Gautama Buddha's Moral Advice:

Buddha gave many moral advice at the time of preaching religion. These have been documented in the books of Tripitaka. Some moral advice of Buddha are mentioned below:

1. Conquer anger by amity, dishonesty by honesty, the miser by charity and the liar by the truth.
2. As the mother saves his only son sacrificing her own life, so be friendly to all living beings.
3. There is no fire like anger, no grabber like envy, no net like illusion, no river like desire. That is why anger, envy, illusion and desire will have to be abandoned.
4. Everybody fears punishment and death. Life is very dear to all. That is why do not hurt or kill anybody as compared with yourself.
5. One should not do friendship with the evil and the inpious. Do friendship with the beneficial and the honest.
6. Recovery is the supreme attainment, satisfaction is the great wealth, faith is the dearest relation, nirvana is the absoulute happiness.
7. To acquire knowledge in various disciplines, to learn many arts, to be well educated in modesty, to speak the truth instead of telling lies and useless speech are the best welfares.
8. Looking after parents, to do good to wife and children and maintaining livelihood with sinless business are the most beneficial.
9. To serve the learned not the fools and to worship the respectable ones are the prime welfares.
10. To control the indomitable, restless and the reckless roaming mind is beneficial. Controlled mind is the cause of happiness.
11. Whatever welfare the rightly controlled mind can do, parents and relatives can not do that.
12. The wise wins and the unwise is defeated. The pious wins but the anti religious is defeated.

13. Control anger, quit pride. Overcome all bindings, The person not inclined to Namrup, does not suffer from sorrows.
14. One is the reliever of oneself and there is none. If one can control oneself, one can get the scarce shelter in one's ownself.
15. The fragrance of chandan, tagar, lotus and chameli can not surpass the fame of the man of character.
16. Short conceited fools turn themselves into their own foes by their sorrows rendering sinful acts.

Activities

1. Write five more moral advices in addition to the above mentioned moral advices.
2. Plan how a welfare related work can be done in your area.
3. Not enmity, serving the down trodden is the beneficial-explain.

Lesson-3

Practice of Morality in Day-to-day life

Men maintain their livelihood by means of various daily activities. As there are good deeds in the world, so are there the bad deeds. Good deeds are beneficial and praiseworthy. Good deeds promote peace, do welfare to others. On the other hand, bad deeds are harmful and hateful. Bad deeds create malice, give sufferings to others. That is why good deeds are moral and the bad deeds are known as immoral activities. True speech, welfare to others, service, charity, amity and honest trade etc are moral deeds. They are known as men of principle who perform moral deeds. On the other hand, killing, taking goods that are not given, fornication, taking wine, telling lies and harsh speech, cheating, trading of harmful and banned goods etc are immoral deeds. Those who do immoral deeds are known as men of depravity.

There are directives to avoid bad deeds and to perform good deeds as per country's law and religious code of conduct. There has been provision for punishment for bad deeds as per country's law. As for example, stealing is a bad deed and social crime. For theft, one is to suffer imprisonment and monetary

penalty as per law of the land. Man has to suffer the pangs of hell for bad deeds according to religious book. Everybody hates the bad man and the bad deeds. A bad man is hated everywhere. But due to greed, envy, folly and personal gain and benefit man does bad deed. Bad man creates various indisciplines and pains in the society. A bad man is devoid of conscience. A man lacking in conscience and principle is similar to an animal. Morality is the indicator to differentiate between good and bad deeds. A man does bad deed due to lack of morality. Bad deed is avoidable. Tathagata Buddha has given utmost importance to the practice of morality. That is why he has given advice to do good deeds abstaining from all kinds of evil deeds and to purify own mind.

Man of principle maintains the livelihood by means of good deeds avoiding bad deeds. Practice of morality is very essential in day to day life to establish peace in the society. We can practice morality by means of various daily activities, as for example, showing respects to parents, teachers and the elders, obeying their order and advice, performing the assigned responsibilities properly, speaking the' truth,doing the own work by oneself, not taking goods what is not given, not showing greed for other's property, not taking drugs, doing good conduct with the classmates, helping them who are in danger, helping the distressed, serving the ailing, welfare to others, having good conduct and relation with the neighbours, not giving trouble to others, not doing such work which is harmful to others and discouraging others to do harmfull deeds etc. Morality can be practised in the class rooms also, such as, reading attentively as per teachers advice, not to take the book, khata, pen and pencil etc. of the classmates without permission, not to give trouble or hurt the classmates, not to blame wrongly, help the poor friends with money and reading materials, not to do bad work himself and discourage others in this respect etc. Moral qualities are to be acquired by practising religious rituals. Sense of ethics arises form performing pancasila, astasila and eightfold paths etc. At the time of Buddha the people from the 'Briji' or 'Bajji' dynasty were men of principles. Buddha gave some moral advices to the Bajjis. Those advice are known as seven aparihaniya religion. Buddha said while giving the advice 'as long as the Bajjis will follow these moral advice in their livelihood and in ruling the kingdom so long they will not be defeated. Happiness, peace and prosperity will increase more and more.' There is a saying that as long as the Bajjis performed the advice of Buddha, so long none could defeat them. From this it is understood that the necessity of practising morality in daily life is boundless.

Activity

Write how you can practise morality in the class room.

Lesson - 4

Good results of practising Morality :

Many good results are achieved by performing morality. Human qualities are developed by practising morality. Persons with morality are just, responsible, beneficial to others, hospitable , endurant, not greedy, restraint, forgiving, friendly, truthful and self-confident. Injustice and trouble prevail in the society due to lack of these moral qualities. Injustice and trouble will disappear from the society, if the people of all professions abide by the principle of ethics. Happiness, peace and justice will be established in the society.A man of principle avoids adultery, ill-wealth, intoxicants and unwise mates etc. He always performs good deeds. He sacrifices himself for the welfare of others. Family, society and the country are benefitted by him. That is why, all love, respect and believe the man of principle. All praise him. He is revered everywhere. His name and fame spread everywhere.

In Buddhist terminology, a man of principle is known as Silaban. Buddha appreciated much of the Silaban man. Good results of practicing morality or silas are many, e.g.

1. The Silaban man acquires more wealth as a result of performing silas;
2. His fame spreads everywhere;
3. He can appear everywhere without fear and hesitation;
4. He remains conscious at the time of death and;
5. He obtains heaven and nirvana after death;

That is why, considering the good results of morality all should practise it.

Activity

Describe the human qualities of a person practising morality.

Exercise

Fill in the blanks

1. Sila helps to develop …………….. with human qualities.
2. The Silaban person is worshipped everywhere. He possesses much ………..
3. Gautama Buddha lived……………. in different births.
4. Not serving the fools, serving the………and worshipping ………..is the best virtue.
5. By practising morality…………………. qualities are developed.

Matching

Left	Right
1. The word sila means	Main motto
2. The virtuous everywhere are	Will win
3. Amity is our	Prime good
4. Worshipping the respected man is the	Character
5. Anger by Amity	Worshipped

Short-Answer Questions

1. Write what is the meaning of the word sila.
2. How is the nature of the Silaban person?
3. Give examples of some moral deeds.

Descriptive Questions

1. Discuss the interrelationship between morality and sila.
2. Describe the story of nursing the patient with skin disease by Buddha.
3. Write ten advices of Buddha about morality.
4. Write about the good results of practising morality.

Multiple Choice Questions

1. For how many years Gautama Buddha preached religion?

a. 25 b. 35

c. 45 d. 55

2. Which one is the example of moral deed?

a. Truth and Amity b. Taking goods which are not given

c. Harsh speech d. Serve the ignorant

3. According to Buddha, "name and fame of the Silaban man spread in favour of and against the wind." In this statement what has been expressed?

a. Virtues of religion.

b. Good results of practising sila.

c. Good results of good deeds.

Which one is Correct?

a.i b. ii

c. i & ii d. i, ii & iii

Read the paragraph below and give answers to questions No 4 & 5.

Sourav Marma understood after taking Pabajja at appropriate age that practice of religion does not bring happiness only for oneself, rather if helps to be kind to all living beings.

4. The religious teaching of Sourav Marma is the reflection of which quality of Gautama Buddha?

a. Love for living being b. Narrowness

c. Morality d. Welfare

5. How Sourav will pray happiness for all living being by that quality ?

a. By amity

b. By character building

c. By demonstration of miraculous power

2025

Which one is Correct?

a. i b. ii

c. i & ii d. ii & iii

Creative Questions

1. The Bodhiniketan monastery is situated in a remote area. The road to the temple was unfit for movement. The pilgrims were the victims of looting there due to existence of some terrorists. They were so strong that the road could not be repaired by anybody. At one stage, Sushil Chakma, Chairman of the temple repaired the road with courage and firmness of mind with the help of the youths.

a. What is the name of the father of Gautama Buddha?

b. Explain the relationship between Sila and Morality.

c. Has the incident of chairman Sushil Chakma any relationship with the incident of Bodhisattva life? Describe.

d. Explain the steps taken by Sushil Chakma for the development of the villagers according to the morality of Buddhist religion.

2. Suman Barua was engaged in religious activities and learning from boyhood. He often looked after the monks-sermons of the temple, parents and the family members. But once he was attacked with irrecoverable disease. Family members went away elsewhere leaving him due to infectious disease. Under this circumstance, his distant relative Paban Barua cured him with adequate nursing.

a. When was the Greatman Gautama Buddha born?

b. How did Gautama become known as Buddha? Explain.

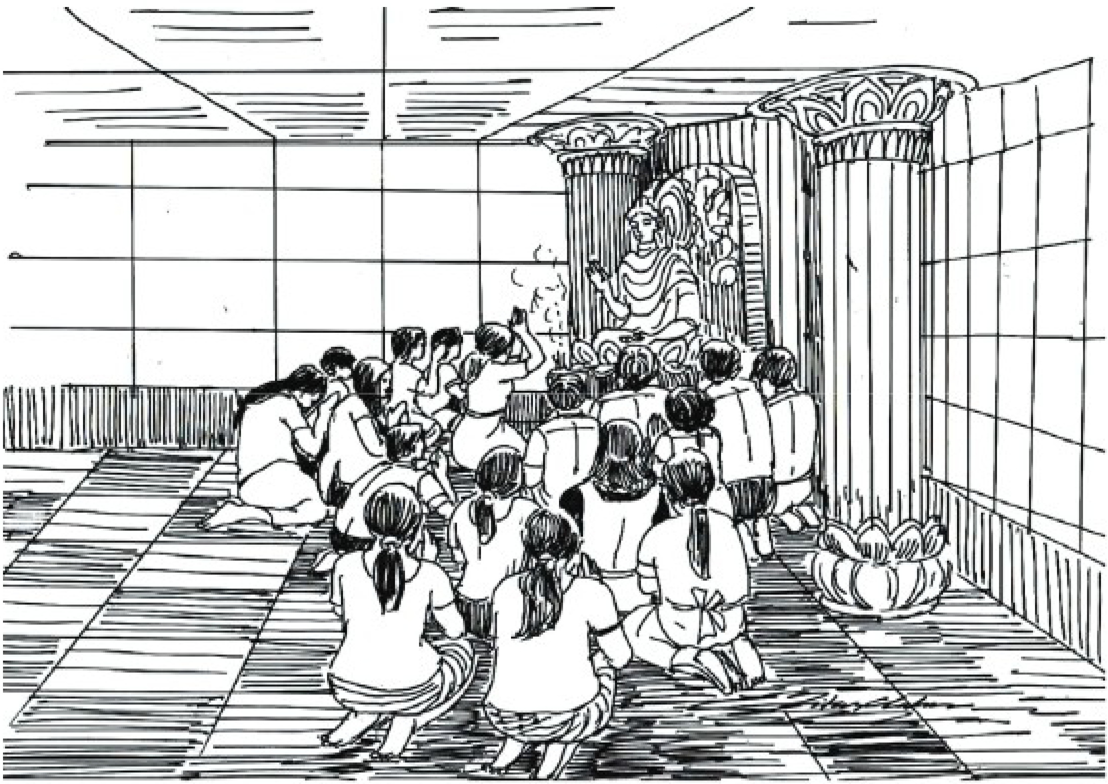
c. The advice of which Greatman has been reflected at the nursing of Paban Barua? Describe.

d. 'The deed of Paban Barua is a noble example of human service'- Explain in the light of the textbook.

Chapter Two

Bandana (worship)

The importance of worship is boundless in Buddhism. The real objective of worship is to pay respect,to appreciate the qualities of the wise. In the worship of tripple gem, Buddha, Dharma and Sangha-these three gems are appreciated. Homage is shown remembering the qualities of triple gem. There are different stanzas of paying hamage to tripple gem. Sometimes in small stanza and sometimes in big stanza, worship of triple gem is done. In this chapter we will read the small stanza in which homage is paid to tripple gem.



Boys and girls in worship

By the end of this chapter we-

- will be able to explain about the worship of tripple gem
- will be able to recite the worship of tripple gem in Pali
- will be able to speak after the worship of tripple gem in Bengali

Lesson-I

Worship of Triple Gem and its significance:

Worship of triple Gem is one of the daily religious activities of the Buddhists. In every religious ceremonies, worship to triple gem is offered. Now we will get an idea about triple gem. In Buddhism, Buddha, Dharma and Sangha are considered as precious gem. A short description of triple gem is given below.

Buddha Gem: It is the first gem of the tripple gem. The word 'Buddha' means very wise. Buddha is the greatest of the wise. That is why, Buddha is called the Enlightened or very wise. He fulfilled ten parmis through births after births. In later life, after six years of meditation, he became Buddha. We pay respect and homage in holy mind to the great Buddha gem. We appreciate his great quality.We appreciate his great knowledge. The worship in which the boundless qualities of the Greatman Buddha is appreciated and the respect shown to him is called the worship to Buddha.

Dharma gem: 'Dharma' is the second of the tripple gem. The word 'Dharma' means to contain. Here Dharma means good conduct, morality and honesty. Dharma is that by which life becomes beautiful. The sermon or the doctrine preached by Buddha is called Buddhism. The worship in which homage is paid to Dharma preached by Buddha is called the worship to Dharma.

Sangha gem: It is the third gem of the tripple gem. The common meaning of 'Sangha' is the assembly of many people. Here sangha means the venerable Sangha of the monks established by Buddha. The Bhikkhu Sangha by obeying the rules and discipline of Buddha lead honest , moral and sacred life without greed, envy and illusion. They sacrifice themselves in the order of Buddha. The monks are the best persons to give charity and respect in Buddhism. The worship in which homage to Sangha established by Buddha is called worship to Sangha.

Activities

What is Tripple Gem?

Why worship to triple gem is done?

Lesson-2

Rules of worshipping the triple gem:

We are to follow some rules compulsorily before worshipping triple gem. The rules are: worship is done at monastery and in front of the statue of Buddha at home. Worship is done twice in the morning and evening. Hands and face are washed properly before worship. Cleanliness is a must in worship. By sitting knee- down with sacred mind in front of the statue of Buddha, firstly panca sila is taken including trisaran. Then worship of tripple gem is done. Then other salutation is offered. After worship monks and other elders are to be saluted.

Activity

Describe the 'do's' before worshipping tripple gem.

Lesson-3

Triratna Bandana (Worship to Tripple Gem) in Pali

Buddham Bandami
Dhammam Bandami
Sangham Bandami
Aham Bandami Sabbada
Dutiyam pi Buddham Bandami
Dutiyam pi Dhammam Bandami
Dutiyam pi Sangham Bandami
Aham Bandami Sabbada
Tatiyam pi Buddham Bandami
Tatiyam pi Dhammam Bandami
Tatiyam pi Sangham Bandami
Aham Bandami Sabbada.

Triratna Bandana (Worship to Tripple Gem) in English

I bow to the Buddha
I bow to the Dharma
I bow to the Sangha
I always bow.
For the second time I bow to the Buddha
For the second time I bow to the Dharma
For the second time I bow to Sangha
I always bow.
For the third time I bow to the Buddha
For the third time I bow to the Dharma
For the third time I bow to the Sangha
I always bow.

Buddha Bandana (Worship to Buddha)

Yo Sannisinno Barabodhimule
Maram Sasenam Mahatim Bijeta
Sambodhimaganci Ananta Yannano
Lokuttamo tam Panmami Buddham.

English Translation: I bow to that Buddha who possesses endless knowledge, the great Samyak Sambudddha who by sitting on the Bodhimula defeated the Maras and Obtained enlightenment.

Dharma Bandana (Worship to Dharma)

Attamgiko Ariyapatho Jananam
Mokkhappabesajujuko'b Maggo
Dhammo Ajam Santikaro Panito
Nijyaniko Tam Panamami Dhammam

English Translation: I bow to that Dhamma, characterized by Eight Fold Path, that leads to the simple path of emancipation for all, peaceful, the great and that lead to the nirbana (salvation).

Sangha Bandana (Worship To Sangha)

Sangho Bisuddho Bara Dkkhineyo
Santindriyo Sabakkhamalappahino
Gunehi Nekehi Samiddhipatto
Anasabo Tam Panmami Sangham

English Translation: I bow to that Sangha, which is holy, best place for gift, quiet in mind, destroyer of all kinds of sin and virtuous in many qualities.

Activity
Recite the worship to Tripple Gem

Word Meaning: Triratna- Tripple Gem (Buddha, Dharma and Sangha), Dhamma-Religion, Sangha- Collective, assembly, specially means the Buddhist monk, Aham- 1, Sabbada- Always, Yo- He, Maram- Detached, Lokuttama- Great, Bijeta -Conquerer, Sambodhimaganci- obtained enlightenment, Attamgiko- Eight Path, Uju¬Simple, Bisuddho- pure, Magga- Path, Santindriyo- Quiet mind, Santikaro¬Peaceful, Gunehi- Possess qualities, Nekehi- Many, Anasobo- Detached.

Exercise

Fill in the blanks

1. In the daily religious activities of Buddhists, worship to................is the greatest.
2. Before worship ....are to wash well.
3. Sangho ....Bara Dakkhineyo.

4. Religion is that which if one observes …………… becomes beautiful.
5. They sacrifice themselves in Buddha…………… .

Short-Answer Questions

1. What do you mean by worship ?
2. What is Buddha Gem? Expalin in brief.
3. What is Sangha Gem ? Expalin in brief.

Descriptive Questions

1. Explain the significance of worship of Tripple Gem.
2. How will you worship Tripple Gem? Explain.
3. Translate the Buddha and Sangha Bandana in English.

Multiple Choice Questions

1. By which salutation respect to Triratna is shown ?

a. Buddha Bandana b. Dharma Bandana

c. Sangha Bandana d. Trinratna Bandana

2. Which is the main reason to call Buddha as the very wise ?

a. For fulfilling ten paramis b. For defeating the Maras

c. For being the greatest amongst the wise d. For leading honest life

Read the paragraph and give answer to questions no. 3 & 4.

Bivash Chakma is a student of class vii. On returning from the school every day at noon he would pay homage standing in front of the monastery. At the time of paying homage, he would not follow the rules like washing hands and face or having bath. Observing this homage of Bivash, one day, the monk of the monastery advised him to follow the rules of paying homage.

3. Which Bandana has been indicated at the homage of Bivash Chakma ?

a. Buddharatna
b. Dharmaratna
c. Triratna
d. Father-mother bandana

4. As a result of the said Bandana-

i. One can lead honest life

ii. One can get relief from sorrow

iii. One can get happiness of nirvana

Which one is right below ?

a. i
b. i & ii
c. ii & iii
d. i, ii & iii

Creative Questions

1. Srabani Barua, learning the rules and disciplines of worship from her mother, practice that. She offers prayer at home and at the temple, remembers and respects the qualities of the wisdom. Besides, she rightly worships in the right pot of gift.

a. What is the meaning of the word Bandana ?

b. How to do Bandana ?

c. Which quality of the gem is followed by Sraboni Barua ? Explain.

d. What are the results that may be obtained in the worldly life and after life by following the principles followed by Sraboni ? Explain in the light of the textbook.

2. Pimpu Barua takes panca sila from the chief monk of the temple. At the end of taking sila grasped the following stanza in his own language in the evening .

"Yo Sannisinno Barabodhimule
Maram Sasenam Mahatim Bijeta
Sambodhimaganci Ananta yane
Lokutomo tang panamami Buddham"

Later on, By realizing the essence of other gems, prayed everyday with respect.

a. What is Tripple Gem ?

b. Explain the Objectives of Bandana.

c. Describe the quality that is expressed in the evening prayer of Pimpu Barua.

d. What influence will be observed in the personal life of Pimpu Barua due to Practice of Dharma- Explain in the light of the textbook.

Chapter Three

Sila

'Sila' is the direction for forming moral life. Practice of sila is an indespensible daily activity for the Buddhists. Sila is taken at the beginning of any religious ceremony held at the household or in the monastery. Because sila is the source of all good deeds. The Buddhists perform various kinds of silas. For example, the householders perform Pancasila and Austasila, the sramons perform Dashsila and the monks perform 227 silas. In this chapter we will read about Austa sila.

By the end of this chapter, we-

- will be able to describe Austasila
- will be able to describe the necessity and rules of Austasila
- will be able to describe the doings to be performed by those who perform Austasila
- will be able to say Austasila including Bengali meaning
- will be able to identify the means of abstaining from immoral deeds by practising Austasila
- will be able to demonstrate the process of prayer for Austasila

Lesson- 1

Introduction to Austasila

Earlier we knew about Pancasila. Today we will know about Austasila. Austasila is the advanced stage of Pancasila. Pancasila can be practised every day. Austasila can also be practised every day. But the householder Buddhists normally practise Austasila during the full moon day, amabasya and the eighth day of the moon. Buddha introduced Austasila to form advanced religious life. Those who practise Austasila are to go without food. That is why Austasila is also known as Uposath sila. Those who practisce Austasila are called Uposathic. The word Uposath is derived from fasting. But in Buddhism, Uposath does not mean fasting only. Those who take Uposath are to practice meditation. They are to listen religious discussion and to study religion, They are to be absorbed in good thinking. They are to practise celibacy being free from greed, envy, illusion and desire. The word Austa means eight. This is called Austasila as eight silas are to practise.

Lesson- 2

To be done before taking Austasila

Mental Preparations are to be taken before taking Austasila. After waking up from bed early in the morning and completing morning duties such as washing etc, one is to wear clean clothes. One is to go to the monastery with worship and gift materials. One is to sit in front of the monk, by keeping the worship and gift materials with respect in the Buddha altar.

Rules for taking Austasila

With salutation to the monk at the monastery, one is to pray Austasila with trisarana. By approving the Austasila prayer, the monk offers Austasila with trisarana. Austasila is to be taken as per direction of the monk. Austasila can be taken in home also In that case, sitting in front of the Buddha statue one can take Austasila including Austasila prayer. Austasila is as follows.

Activity
What are to be done by an Uposath observer?

Lesson- 3

Prayer for Austasila (pali)

Okasha Ahang Bhante Tisaranenasaha Atthangasamannagatang Uposathasilang Dhammang yacami, Anuggahang Katwa Silang Detha Ma Bhante. Dutiyampi Okasha Ahang Bhante Tisaranenasaha Atthangasamannagatang Uposathasilang Dhammang yacami, Anuggahang Katwa Silang Detha Ma Bhante.

Tatiyampi Okasha Ahang Bhante Tisaranenasaha Atthangasamannagatang Uposathasilang Dhammang yacami, Anuggahang Katwa Silang Detha Ma Bhante.

Translation in English

Bhante, grant me a short break, I pray for Austanga sangyukta Uposath Sila -Dhamma with Trisarana Bhante please give me sila.

Secondly Bhante, grant me a short break, I pray for Austanga sangyukta Uposath Sila- Dhamma with Trisarana Bhante please give me sila.

Thirdly Bhante, grant me a short break, I pray for Austanga sangyukta Uposath Sila-Dhamma with Trisarana Bhante please give me sila.

Monk: Yamahang Badami Tang Badetha (Say what I have said).

You will say: Ama Bhante (Bhante, saying yes)

Monk: Namotassa Bhagabato Arahato Sammasambudhaṣsa (I bow to Arahat Sam yak Sambuddha)

You will say: Namotassa Bhagabato Arahato Sammasambudhaṣsa (Three times) Then, monk will offer Trisarana and say: Saranagamanang Sampannang (completion of taking Sarana)

You will say : Ama Bhante (Yes, Bhante)

Then, monk will offer Austasila. You will say that after offering Austasila. The monk will say Tisaranena Saddhing Atthanga Samannagatang Uposatha silang Dhammang Sadhukang Surakkhitang Katwa Appamdena Sampadetha (Practise Austanga Samanitha Uposath sila with trisarana with respect)

You will say : Ama Bhante (Yes, Bhante)

Then, the monk will read sutra by wishing welfare of the devotees. After recitation of sutra, they will say Sadhu, Sadhu, Sadhu. Then by offering bandana to the monk, you will go for meal. You are to complete the meal before noon. Then nothing can be taken except drinks. Take Austasila with care.

Activity
Recite the prayer for Austasila together.

Lesson- 4

Austasila (Pali and English)

Austasila (Pali)

Panatipata Veramani Sikḳhapadang Samadiyami.

Adinnadana Veramani Sikḳhapadang Samadiyami.

Abrahmacaria Veramani Sikḳhapadang Samadiyami.

Musabada Veramani Sikḳhapadang Samadiyami.

Sura-Meraya-Majja Pamadatțhana Veramani Sikķhapadang Samadiyami
Bikalvojana Veramani Sikķhapadang Samadiyami.

Nacca-Gita-Badita-Bishukadassana-Mala-Gandha-Bilapena-Dharanamandana Bibhusanathana Veramani Sikķhapadang Samadiyami.

Uccasayana-Mahasayana Veramani Sikķhapadang Samadiyami.

I take teaching to refrain from killing any living being.

I take teaching to refrain from taking what is not given.

I take teaching to refrain from misusing the senses.

I take teaching to refrain from telling lie.

I take teaching to refrain from taking drugs.

I take teaching to refrain from evening meal.

I take teaching to refrain from dance, song, from scented goods, from beautifying head.

I take teaching to refrain from high bed



Austasila is being taken from Buddhist Monks.

Activity
Say Austasila in Pali (Group work)

Lesson- 5

To be done by Uposath Devotee

It is not always possible to observe Austasila in domestic life. On the Uposath day, those who practise Austasila, are to stay at the monastery as far as possible and should listen to religion, discuss religion, meditate and study. But one thing is to be said that the monk may not be present at all time. In that case, the Austasila devotees may discuss religion, recite suttras, study and absorb in meditation within themselves. One should not go to a place where sila is broken. Things to be done by Austasila devotees are mentioned below-

1. To refrain from thinking ill of others or to do ill.
2. To refrain from doing harm to any living being and being cause of harming
3. To refrain from doing ill or be reasons there of.
4. To be free from greed, envy and illusion.
5. To be free from pride and envy.
6. To be free from all kinds of lies.
7. To refrain from intoxicated amusement.
8. To participate in religious discussion.
9. To listen to religious discussion earnestly.
10. To be self-restraint in body, mind and tongue
11. To be friendly to all.
12. To practise meditation.

Activity

Present the things to be done and not to be done by Austasila devotees in a chart.

Lesson- 6

Harmful Aspects of immoral Activities

Ideal and moral life can be lead if the rules and regulations of Austasila are obeyed. Without Austasila men run after immoral activities. Due to these immoral activities men suffer endless sorrows of hell. Some harmful aspects of immoral activities are given below:

a. Killing living being is an immoral activity. According to Buddhism killing living being is undesirable. The tendency to kill destroys the goodwill of mind. Men become cruel and revengeful. As a result many kinds of social crimes occur.

b. Taking something what is not given is an immoral activity and social crime. As a result Punishment follows for this life and after life also.

c. Misuse of senses is a social crime. He who practises celibacy, is to abstain from all kinds of sensual acts. Due to immoral Sensual activities one, suffers from complex physical and mental diseases. Death also may occur due to this.

d. To tell lies is contrary to morality. None believes a liar. A liar has no social dignity. Everywhere he is hated.

e. Taking drugs is prohibited in religion and in society. Drug is harmful to health and mind. Riches are spoiled due to intoxication. Character and human values are degraded. The users of drugs are involved in crimes. They die due to various diseases.

f. Taking food after twelve p.m is known as afternoon meal. Addiction to food and excessive meal limits practise of donate, sila and meditation etc. As a result one can not go to the path of Nirvana.

g. Attraction to Dances, songs, use of scent and ointment etc are harmful to concentration of mind. Practice of dharma is hampered. As a result, relief from sorrow is not possible.

h. Using luxurious bed makes man lazy. Idle man can never reach the cherished goal due to lack of firmness of mind and character.

Lesson -7

Good results of practising Austasila

Good results of practising Austasila are many. Good results of practising Austasila are as follows:

By practising Austasila

1. Code of conduct is restrained
2. Fame increases gradually
3. Riches and wealth are saved
4. In good work incentive is increased
5. One does not become impoverished.
6. Becomes endeared to others.
7. Restraint and endurance increase
8. Envy disappears from mind
9. Becomes disease free and live longer
10. Endless virtues are achieved
11. It is possible to proceed to the path of Nirvana

Now we will read a story about the good results of practising Uposath. While describing the good results of Uposath, Buddha narrated this incident of his previous life.

Once Bodhisattva was born in a poor family in Benaras. At that time there lived an honest rich man in the city of Rajgriha. Though he had plenty of resources he was very kind. He was very sympathetic to the sorrows of others. He used to try to remove the sorrows of others. Besides, all his family members used to practise sila. They practise Uposath on the day of Uposath. That is why his family was known as the 'Virtuous family' to all.

Bodhisattva then maintained the livelihood by doing others' work. One day he went out in search of work and appeared at the house of that rich man, By showing adequate respect to the master of the house he said, I have come to you with the hope of work. Then the housemaster said, "All in my family including the maid servants practise sila, observe Uposath sila. If you also practise sila, you will get work."

The virtues of births after births was silent in the minds of Bodhisattva. The influence of sila was in his mind. Did he not accept the conditions like this? He got happiness in mind by hearing about the practise of sila. Then Bohdisattva said, "Master, I will do that."

Then Bodhisattva began to work with utmost honesty at that rich man's house. His main aim was to do good to the Master.

Like every day, one day he went for work in the morning. That day was Uposath day. But Bodhisattva forgot that. The head of the house took Uposath sila with all including the servants. In the afternoon they were meditating silanusmriti sitting in silence. In the evening, on returning home from work, Bodhisattva found none, in the house. The entire house was silent. On the other hand, he could not take any food due to working for whole day. He was very hungry. By seeing him, a maid servant brought food for him. While taking food, Bodhisattva thought of other days, there remains many people. Today, there is none except me. When he wanted to know the reason the maid servant said, "Today is Uposath day. All are taking Uposath." On hearing this from the maid servant his hunger vanished. Then he thought, "Today I will also practise Uposath." saying this he got up without taking food.

Then Bodhisattva said to the householder, "Lord I have mistaken. I did not know that today is Uposath. That is why, I could not take Uposath in the morning. Now I like to take Uposath sila including Austasila. Lord, can I do that ?" Then the householder said, 'results will be half for half day Uposath.' Hearing this, Bodhisattva by taking Austasila, began meditation for silanusmriti. He has done hard labour for the whole day. So he could not do meditation for long. He was tired. Yet he determined to do Uposath sila.

It was late night. Suddenly, he felt pain in the stomach. Gradually his pain increased. He was restless due to severe pain. The householder heard that.He told him to take food. But Bodhisattva did not take any food. He told to the householder, "I will not take food in spite of death."



Bodhisattva is going away without taking food.

The king of Benaras went for morning walk in the morning. At one stage of travel he came in front of the house of that rich man. Bodhisattva recognized the king. At this time Bodhisattva was about to die. Seeing the king his heart was full with joy. Then he thought,"If I could be the king in my later life. He died thinking like this. The person who practises sila, whatever he desires at the time of death, his desire fulfills after death. Bodhisattva was born as the son of the King of Benaras as a result of boundless virtues. Then his name was Udoy Kumar For practising Sila, Bodhisattva was born as a prince.

Activity

What kind of good results are obtained similar to that of good results of Austasila, prepare a list of that (Group work)

Lesson-8

Necessity of practising Austasila

The world is full of sorrow. Desire is the main reason of sorrow. Regular practise of Austasila is helpful to eliminate desire. Buddha directed to follow the Eight Fold Path as means of getting relief from sorrows. Eight Fold Paths are:

Right Understanding, Right Intention, Right Speech, Right Action, Right livelihood, Right Effort, Right Mindfulness and Right Concentration. Eight Fold Paths can be followed as means of getting relief from sorrow by practising Austasila. The household life is always busy with worldly affairs. Here the scope of taking sila, meditation, wisdom and Nirvana is limited. In this respect, those who practise Ausatasila, by becoming free from worldly affairs even for a moment can take the taste of celestial life. In this way, he gradually lead himself to the path of Nirvana. Many kinds of misdeeds are seen to happen around us. Specially killing, stealing, adultery and taking drugs are great problems in the present society. Mind becomes restrained by regular practise of Austasila. In this way we can abstain from misdeeds by self-control. We can lead religious and moral life. It is possible to lead happy family life by practising the habit of Austasila in the family. Considering all these it can be said that there is the endless necessity of practising Austasila.

Activity

Do you think that there is necessity of practising Austasila ? Give reason in favour of your answer.

Exercise

Fill in the blanks

1. The household Buddhists generally practise……….. during the Full Moon, Amabasya and Austami.
2. By doing Bandana to monk, prayer for Austasila including trisanrana is done to………….
3. …………. noon meal is to be completed.
4. Be …………….to all.
5. Regular practice of Austasila is helpful to eliminate ………….. .

Matching

Left	Right
1. Before taking Austasila	Is called Uposathik
2. Desire is sorrow's	One does not fall in distress
3. The Austasila practitioner	Eight Fold Path
4. Means of Elimination of sorrow is	Mental preparation is to be taken
5. As result of Austasila practise	Main reason.

Short-Answer Questions

1. When do the householders practise Austasila ?
2. What do you mean by Uposath sila?
3. Write five essentials to be done by the Austasila practitioner.
4. Write the names of Eight Fold Path.

Descriptive Questions

1. What is Austasila? Give an idea about the rules of taking Austasila.
2. Write About the essentials to be done by Austasila practitioner.
3. Describe the good results of practising Austasila.
4. Write in your own language about the story of uposath practise of Buddha's previous life.

Multiple Choice Questions

1. How many sila are practised by the monks ?

a. 225 b.226

c. 227 d.228

2. Which Sila is called the Uposathsila?

a. Pancasila b. Austasila

d. Dasasila e. Patimokkhasila

3. Austasila is prayed –

i. By doing Buddha Bandana and prayer

ii. By keeping the materials of worship and gift at the Buddha altar

iii. By doing Bhikkhu bandana in trisarana prayer

Which one is Correct?

a. i b. ii

c. ii & iii d. i, ii & iii

Read the paragraph below and give answers to questions no. 4 & 5.

All the members of Pradip Babu's family were busy in practising sila on special occasion. On that day, suddenly a guest came from Dhaka. As all were busy in practising sila, the guest could not be entertained properly. Understanding the situation the guest went to the monastery and took sila and did not violate the sila in spite of stomach trouble in the night during meditation.

4. The incident in the paragraph is observed in which man's behaviour?

a. Servant-maid servant b. House master

c. Bodhisattva d. Monk

5. In practising the above mentioned sila the guest was involved in meditation that

i. Silanusmriti Bhabana

ii. Bidarshan Bhabana

iii. Samath Bhabana

Which one is Correct?

a. i b. ii

c. i & ii d. i, ii & iii

Creative Questions

1. Puspita Khisa wakes up from sleep in the morning and completes the morning duties. She wears clean clothes, goes to the monastery, takes sila by keeping the worship and gifts materials on the Buddha altar. Takes prayer by sitting infront of the seat of Buddaha as per monks advise. She did not take any food except drink after mid-day meal. In this way, greed, envy and illusion disappears from Puspita Khisa and peace prevails in mind.

a. Which Sila is practised by the householders?

b. Why is the practice of sila the indispensible duty to daily activities of Buddhists ?

c. Explain the sila that is practised by Puspita Khisa.

d. In the practice of the above mentioned sila, which behaviour will be reflected in the family life of Puspita Khisa ? Give opinion in the light of text book.

2. Raju and Saju are close friends. All the members of Raju's family remain aware about the practice of religious activities. On the contrary, Saju's family is not interested in the religion. In this case, repentence prevailed in the mind of Saju. At one stage Saju without taking food for the day practised religion lonely. At last, keeping the religious memory in mind, Saju died and he obtained salvation after death.

a. What is the meaning of the word Adinnadana?

b. How is the sila taken ? Explain

c. Similarity of which story is found in the behavior of Saju? Explain.

d. What result will be obtained by the deeds of Raju and Saju? Analyse in the light of the textbook.

Chapter Four

Dana (gift)

'DANA' (Gift) is a great virtue. Whatever good and welfare activities are done by men, Dana is one of them. Dana has a special place in Buddhism. Buddhism is based on three types of good deeds, i.e. Dana, Sila and Meditation. In the previous class, we have known about Dana, characteristics of Dana, materials of gift and good effects of dana. In this chapter, we will read about Buddhist religious ceremonies relating to gift, its story and significance.

By the end of this chapter we will be able to-

- describe the various Buddhist religious dana ceremonies.
- describe the various dana stories.
- explain the social significance of dana ceremonies.

Lesson- 1

Introduction to Dana ceremonies

The Buddhists observe various religious gift ceremonies. For example, Sangha dana, Austapariskar dana, Kathin Cibar Dana etc. In these dana ceremonies, gifts are primarily given to the Bhikkhu Sangha. Many people assemble in the ceremonies and offer gift. The Buddhists offer gift to destroy greed, envy, illusion, to earn virtues and to get salvation. Dana ceremonies are organized for the salvation of the deceased relatives.

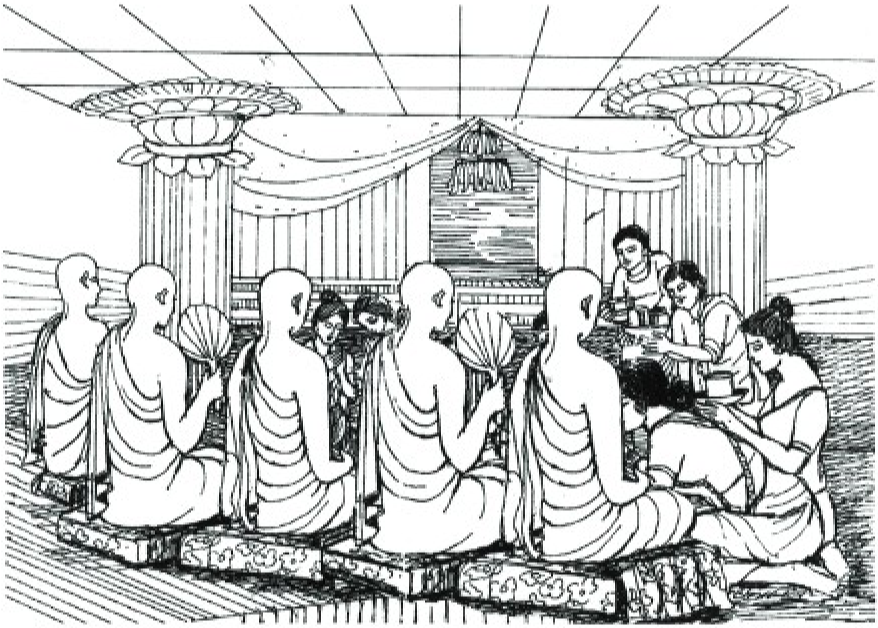
Among the above mentioned dana ceremonies, Sangha dana and Austapariskar dana can be done at any time. There is no fixed day for this. The donor can do sangha dana and Austapariskar dana at any time according to necessity and ability. The Kathin Cibar Dana is celebrated in different monasteries everyday every year at the end of Barsabas from Prabarana Purnima for one month. In this chapter we will read about sangha Dana.

Activity
What are the objectives of Danas of the Buddhists ?

Lesson- 2

Sanghadana

Sangha Dana is one of the most important of the religious ceremonies of the Buddhists. The gift which is given to the Bhikkhu Sangha is called the Sangha Dana. The Buddhists believe that, it is more fruitful to give gift to sangha than to a monk.



Sanghadana

Giving gift to Bhikkhu Sangha has been called as the greatest virtuous place in the book "Cullabarga". This gift ceremony can be organized at any time. Monk, devotee (male/female), any one can organize sanghadana individually or collectively in the monastery or in own household. Generally devotees (male/female) organize sanghadana in own households. The Buddhist organize sanghadana at the beginning of any good deed such as, marriage, building new house, beginning of business, foreign travel, ceremony of putting rice to a child's mouth for the first time, mendicacy etc. But organizing sanghadana is a must when anybody dies in a family. The Buddhists believe that due to sanghadana the deceased gets salvation. Minimum five monks are to be present for a sanghadana. The Bhikkhusangha is to be invited before sanghadana. It is better to have more monks in a sanghadana.

Generally the daily essentials of Bhikkhusangha are donated in the sanghdana. The daily essentials are: food, cloth, medicine, soap, oil, umbrella, nidddle and thread. Generally, sanghadana is offered before taking meal by the monks. The gift materials are kept nicely before the monks at the time of sanghadana. The activities of sanghadana begin after the monks take their seats properly. A senior monk is selected as chairman from amongst the bhikkhusangha to conduct the sanghadana. The activities of the ceremony begin as per permission of the chairman. Firstly, prayer for Panca sila including trisaran is done. Then, chairman or an experienced monk recites stanza of sanghadana thrice. The stanza is as follows:

"Emang Bhikkhang Saparikkharang Bhikkhu Sanghassa Dema, Pujema"

English translation: "Worshipping, donating this essential food items to Bhikkhusangha."

Everybody present recites the stanza thrice at a time. Threrfore, Bhikkhu sangha recite Karaniya Maitry Sutra, Mangal Sutra etc. Then, ("Edang Ma Y antinang Hotu, Sukhita Hontu Y antayo Nibbanassa Paccayo Hotuti") This virtue may be reasons of welfare of my relatives, the relatives may be happy, may be reasons of salvation. By reciting the dedication stanza thrice, the virtuous effects of sanghadana are to donate for relatives. The dedication stanza is known as virtue approval stanza. While reciting dedication stanza, one member of the donor family, sacrifices the virtues for the deceased relatives including all living being and deities by pouring water. Buddha has high appreciation for the effects of sanghadana. He said, the earth, seas and poles etc. perish over the years. But the acquired virtues achieved due to sanghadana do not diminish by hundred thousands of years.

Activity
Prepare a list of gift materials of Sanghadana (Group work).

Lesson -3

Gift Story

Story: 1

There are many stories of gift in Buddhism. Buddha was born 549 times before he was born as Siddhartha. Ten paramis are to be fulfilled to be Buddha. The place of gift parami is the first among them. He fulfilled gift parami by giving countless gifts during births after births. Once Bodhisatta was born as Shibi King. He had great fame as a donor. To test his generosity, Devraj Indra in disguise of a Brahmin came to King shibi and said "Maharaj, your generosity is spread far and wide. I am blind. You have two eyes. Give me an eye of you." The King decided to donate eye out of kindness to the blind. On hearing about the donation of eye, the near and dear ones of the king and the citizens repeatedly forbid the king not to donate eye. In spite of prohibition and obstacles, the King was determined to donate his eye to the blind Brahmin. He ordered the royal physician Sibak to pick up an eye. Sibak said to the King, "Donating eye is a very hard task. Maharaj, think again." The king was firm in his decision and ordered Sibak to pick up the right one. By picking up the eye Sibak gave it to the King. The King gave it to the blind Brahmin. The blind Brahmin placed the eye in the eyeball. Then the eye looked like blue lotus. The King saw the scene by his left eye and thought, 'oh!, donation of my eye has been successful.' He was very happy and donated other eye to the Brahmin. After staying for some days in the palace, he thought, he who is blind, what is the necessity of Kingdom for him? Then he handed over the responsibility of the kingdom to become a mendicant. One day in the garden he began to think about his gift. All on a sudden, the seat of the Indra became hot. By realizing this Devraj Indra gave blessing to the King. Then he regained his eye-sight. Then the King said:

At first give gift and then eat.

Enjoy, giving gift as much as possible before.

You will get appreciation here, will get place in heaven.

Story:2

There was a merchant named Sudatta in the city of Srabasti at the time of Gautam Buddha. He was very generous. No orphan and beggar could return from his house with empty hands. That is why he was known as Anathapindika.

Once upon a time, he went to visit a merchant-friend in Rajagriha city with five hundred carts. There he was informed that Bhagaban Buddha has appeared in the world. Hearing this he expressed desire to see Buddha. By hearing Buddha's religious sermon Anathapindika became Srothapatti. He gave gift to Buddha and invited to go to Srabasti. Srabasti is situated forty five jojan far away from Rajgriha. Anathpindika on his return from Rajgriha to Srabasti built monastery at the end of every jojan. He bought Jetaban garden at the cost of eighteen crores of gold coin. He built Jetaban Bihar in that garden at a cost of eighteen crores of gold coin. He spent more eighteen crores of gold coin for food and services for three months for Buddha including Bhikkhusangha. There were arrangement to give service to five hundred monks everyday at his home. For this great gift Buddha adorned him with the title as 'Srestha Dayaka'.

When he was in distress, at that time also he did not stop donation. Buddha once asked him. "Oh! householder,are you continuing your gift?" He said in reply, he is giving gift, but that is very bad gift. Buddha said, if the mind is pure, the gift never becomes bad. The greatness of the mind of the giver and the receiver make all gifts noble. Due to generosity Anathpindika has become memorable in the history of Buddhism. Mankind still remembers his gift with respect. By reading this story we can understand, name and fame increases due to giving gifts. In respect of gift, the generosity of mind is more necessary than wealth.

Story:3

One day the maid servant Purna felt very tired and hungry in the morning after doing household works for the whole night in master's house. Then she went to a nearby pond and sat there with two half-burnt loaves of bread. At this moment a Buddhist monk was coming with an alms bowl. Seeing the monk with alms bowl, Purna's heart was full with respect. Then she was willing to give

something to the monk. But she was poor. She had nothing except two loaves of bread in hand. Purna thought,"will the monk receive this burnt loaves of bread? In this way, she went to the monk anxiously. Bowing with respect to the monk, she expressed her desire for gift." Bhante, I have only two loaves of bread. I want to donate these to you. Bhante will you receive it? Realizing the desire of Purna, Bhante advanced alms-bowl to receive the loaves of bread. Purna with joyous mind donated the two loaves of bread. As a result of this gift she obtained Srotapathi. By reading this we know in respect of gift, mind is more significant than wealth.

Activity
In respect of gift, not wealth, mind is more significant – Discuss (Group work)

Lesson-4

Social Significance of Gift Ceremony

The social significance of gift is boundless in Buddhism. Giving gift is a noble quality of man. The gift ceremony plays an important role to flourish this quality. The habit of gift develops through gift ceremony. Pride, miserliness, greed, envy, illusion etc. disappear. Generosity of mind increases. Motivation is created to render helping hand in times of danger of others. Kindness, interestlessness, amity and love etc human qualities develop. Gift, sila and meditation practice give men relief from sorrows. Without fulfilling gift parami, one cannot proceed to nirvana. That is why gift parami has been given the first position amongst ten paramis. The gift ceremony regarding to the fulfillment of gift and paramis helps men to be lead into the path of nirban. We have known by reading gift story that if gift is given by practising sila and with generous mind, that is considered as best one. The money earned by honest means earn more results as gift. Donor and receiver both are to be silaban in Buddhism. Gift ceremony helps to be silaban and just. Relatives, friends and neighbours participate in the gift ceremony. As a result mutual communication and exchange of ideas take place. Social relationship becomes firm. Good relationship is established. Misunderstanding and envy disappear. As a result, peace prevails in the society. Many noble activities can be done by gift in

the society, such as, education and religious institutions, hospitals, orphanage, roads, bridges and ponds etc. Limbs and parts of body can also be donated. As a result of this gift many men are saved from death. The blind man gets back eye-sight. As a result it can be said that, the gift ceremonies help to promote moral and human qualities and play important role in social development. That is why, all should organize and join in the gift ceremonies.

Activities

What are the religious and social organizations have been established by gift in your area?

Prepare a list (Group work)

Exercise

Fill in the blanks

1. Gift, sila and meditation these three types are the ………... of Buddhism.
2. To do sangha minimum…………monk's presence is necessary.
3. Sacrifice stanza is also called………… .
4. Once ……………. was born as Shibiraja.
5. Giving gift is men's noble ……………..

Short-Answer Questions

1. Why do the Buddhists give Gift?
2. What are the religious gift ceremonies observed by the Buddhists ?
3. What are the gifts that can be given in the Sanghadan?

Descriptive Questions

1. Describe how to do Sanghadana.
2. Discuss the story of obtaining srotapatti of the maid servant Purna.
3. Many noble deeds are achieved in the society by gift. Explain.

Multiple choice Questions

1. Of the ten paramis which one is first ?

a. Dana b. Sila c. Meditation d. Wisdom

2. Gift is given-

i. To extinguish greed, envy and illusion

ii. To get nirban

iii. To abstain from immortal deeds

Which one Correct?

a. i b. ii c. i & ii d. ii & iii

Read the paragraph below and give answers to questions no. 3 & 4.

Prasenjit Chowdhury organized a gift ceremony on the occasion of entering a new house. The experienced Bhikku Sangha discussed the various aspects and results of Sanghadan- This gift ceremony is the best and much more virtuous deed. All should give this type of dana.

3. The gift ceremony of Prasenjit Chowdhury belongs to which gift ?

a. Cibar Dana b. Sangha dana

c. Austapariskar dana d. Maha dana

4. Prasenjit Chowdhury will be able to attain due to result of gift mentioned in the paragraph-

a. Happiness of mind b. Happiness of body

c. Happiness of nirban d. Fulfillment of Parami

Creative Questions

1. Champa Chakma invited relatives and neighbours at home on the occasion of the birth day of her son. She made arrangement for songs and music on that occasion. Her mother became dissatisfied. Her desire was to give appropriate gift to the Bhikkhu Sangha with the permission of the chief of the Monastery. That is why in order to fulfill the desire of mother, Champa gave Cibar, alms-bowl including various goods to Bhikkhu Sangha and cash money for development of monastery.

a. Buddhism is based on how many types of good deeds ?

b. Explain the objectives of dana.

c. The gift given by Champa belongs to which type of gift? Explain.

d. Explain the social significance of the gift of Champa in the light of the textbook.

2. Anil Chakma is a rich businessman. He donated Tk one lakh for the treatment of damaged kidney of a youth in his village. On the other hand, although Sunil Chakma was rich, he donated a kidney of his own for the youth. The youth saved his life from death due to donation of kidney by Sunil Chakma.

a. How many monks are required for Sanghadana?

b. Why the Bhikkhu Sangha are given gift?

c. Which dana has the similarity with Sunil Chakma's gift? Explain.

d. Do a comparative analysis of the result of the gift of Anil Chakma and Sunil Chakma in the light of the text book.

Chapter Five

Sutra And NithiGatha

'Nidhikunda' Sutra has been described in the book Khuddakpath of Tripitak. To explain what is meant by real wealth, Gautam Buddha preached the Nidhikunda Sutra. Vigilant Barga is available in the book Dharmapada of Tripitak. In Apramad Barga, it has been described about how to do honest deed by being determined and to control the mind. The stanzas of Nidhikunda Sutra and Apramad Barga explore the moral and human qualities of men. We will read Nidhikunda Sutra in the first part of this chapter and Apramad Barga in the second part.

By the end of this chapter we will be able to-

- describe the background of Nidhikunda Sutra
- mention what are the real wealths
- explain the significance of the Sutra
- describe Apramada
- evaluate the good results of being appramatta
- do a comparative discussion between Nihdikunda Sutra and Apramada

Lesson -1

Background of Nidhikunda Sutra

There lived a rich merchant in Srabasti during the time of Buddha.One day he was busy in giving pinda to Buddha including the monks. At that time money was needed by the King of Kosal Raj. He sent messenger to bring the merchant. When the merchant was busy in the service of Buddha and the monks, the messenger informed the order of the King. Then the merchant said "Go now, I am busy in saving wealth." The merchant here meant wealth as virtues. Therefore, Bhagaban Buddha after taking food, preached Nidhikunda Sutra to demonstrate the virtues as proper Nidhi. This is the background of Nidhikunda Sutra.

Activity
Why did Buddha preach Nidhikunda Sutra? Explain.

Lesson-2

Nidhikunda Sutra (Pali and English)

1. Nidhing Nidheti Puriso Gambire Odakantike,
   Athe Kicce Samuppanne Athaya Ma Bhabisṣati.

English Translation: When financial trouble appears, this money will be needed in future, Thinking this, people put the riches in the deep hole.

2. Rajato Ba Duruttassa Corato Pilitassa Ba,
   Enassa Ba Pamokḳhaya Duḅvikḳhe Apdasu Ba,
   Atadathaya Lokasming Nihdi Nama Nidhiyate.

English translation: To get relief from King's oppression, thief's torture, loan, famine and danger, people keep wealth under the earth.

3. Taba Sunihito Santo Gambire Oda kantike,
   Na Sabbo Sabbada Aba Tasṣa Tang Upakampati.

English Translation: In spite of putting the wealth deep into the hole of the earth, that does not always come into the benefit of the saver.

4. Nidhi Ba Thana Cabati Sanynyabassa Bimuyahati,
   Naga Ba Apanamenti Yakḳha Bapi Haranti Tang.

English Translation: Wealth may be displaced and the identifying mark can be forgotten. The serpents may transfer or the mammon may steal.

5. Appiya Bapi Dayada Uddaranti Apassato,
   Yada Punỵnyakḳhayo Hoti Sabbametang Binasṣati.

English Translation: The bad ancestor may take away without knowledge of the owner, or all wealth may be damaged, due to the loss of virtue of the owner.

2025

6. Yassa Danena Silena Sany̮nyamena Damena Ca,
Nidhi Sunihito Hoti Etthia Purisṣas Ba.

English Translation: Gift, Sila, Restraint and control of male or female, there lies the virtues like wealth.

7. Cetiyaṃhi Ca Sanghe Ba Puggale Atitisu Ba,
Matari Pitari Bapi Atho Jetṭhaṃahi Bhatari.

English Translation: The wealth which is used in building Caitya and in the services of Bhikkhu Sangha, pudgala, guest, mother, father or elder brother.

8. Asso Nidhi Sunihito Ajeyo Anugamico,
Pahaya Gamaniyesu Atang Adaya Gacchati.

English Translation: That wealth is the real wealth, invincible and becomes the follower. With this wealth men go to the other world.

9. Asadharanamny̮nyasang Acoraharano Nidhi,
Kayiratha Dhiro Puny̮nyani Yo Nidhi Anugamico.

English Translation: Othes have no right in this wealth. The thief also cannot steal. The wealth that follows man, the learned man should save that.

10. Assa Devamanussanang Sabbakamadado Nidhi,
Yang Yadebabhipathenti Sabbametena Lab̮vati.

English Translation: This wealth fulfills the desires of deities and men and whatever is prayed for, are achieved by this.

11. Subannata Sussarata Susanthanasurup Ta,
Adhipaccaparibaro Sabbametena Lab̮vati.

English Translation: Nice colour, sweet voice, nice body, good beauty, the quality of being the King and good family- all are achieved by this.

12. Padesarajjang Essariyang Cakkabathisukhampiyang,
Dverajjampi Dibbesu Sabbametena Lab̮vati.

English Translation: The Kingship of the province, grandeur, happiness of Rajcakrabarti, day happiness of Devraj- all are achieved by this.

13. Manusika Ca Sampatti Devaloke Ca Ya Rati,
    Ya Ca Nibbanasampatti Sabbametena Laḅvati.

English Translation: Property of human world, joy of debalok and sacred wealth of Nirvana- all are achieved by this.

14. Mittasampadamagasma Yoniso Ba Pajunjato,
    Bijjabimuttibasibhabo Sabbametena Laḅvati.

English Translation: He who meditates in good sense by obtaining the wealth of friendship, his learning, salvation and sambodhi etc. - all are achieved by this.

15. Patisambhida Bimokkha Ca Ya Ca Sabakaparami,
    Paccekabodhi Buddhabhumi Sabbametena laḅvati.

English Translation: Pratisambida, Bimokkha, Arahatta, Pacceka Buddhatta, Samyak Sambodhi etc. - all are achieved by this.

16. Abang Mahiddhiya Esa Yadding Punỵnyasampada,
    Tasma Dhira Pasangsanti Pandita Katapunỵnyatanti.

English Translation: These wealth of virtues are so prosperous that for this reason the determined scholars praise this wealth of virtues.

Word meaning: Nidhing- Wealth, Nidheṭi-Bury, Puriso- Male, Gambire- Deep, Odakantike- deep down into the earth from water level Water, Athe Kicce¬Financial Distress, Samuppanne- Originated, Athaya Ma Vabissati- In future this money will be of my use, Rajato Ba Durutassa- King's oppression, Corato Pilitassa Ba-Thiefs oppression, Inassa Ba Pamokkhaya- Loan appears, Dubbhikkhe Apadasu Ba- Famine and danger, Atadathaya Lokasming- That is why man, Nidhi Nama Nidhiyate- Wealth is buried in the ground, Sabbo- All, Sabbada-Always, Tassa- His, Upakampati- Useful, Thana- Place, Cabati-Fell, Sanynyabassa- Tombstone, Bimuyahati- Forget, Naga Ba Apanamenti- The serpents remove,Yakkha- Misers, Bapi- Or, Haranti Tang- That can steal, Appiya-Unpleasant, Dajada- Ancestor, Udda-ranti-To save, Apassato- Without knowing, Yada

Punynyakkhayo-When loss of virtue, Hoti- Is, Sabbametang- This something, Binassati- Extinguish, Yassa - Those, Danena- By gift, Silena- By sila, Sanynyamena- By Control, Damena- By restraint, Etthiya-Wives, Purisa- Males, Ceteyamiha- Caitya, Sanghe- Sangha, Puggala- Pudgal, Atithisu- Guest, Atha-Therefore, Jetthamiha- Elder, Bhatari- Brother, Ajejyo-Unconquered, Anugamika- Follower, Pahaya- Leave, amaniyesu - Go, Atang Adaya- These are gained, Ashadharanamanynyasang- Others have no right, Acoraharano-The thief cannot steal, Kayiratha- Should do, Dhiro- Slow, Punynyani- virtues, Asa- This, Debamanussanang- Deity and man, Sabbakamadado- To fulfill all desire, Yadebabhipathenti- Whatever is prayed, Labvati- To obtain, Subannata- Nice colour, Sussarata- Sweet voice, Surupata- Good beauty, Susanthan- Nice body, Adhipacca- Supremacy, Padesarajjang- Kingship in the province, Issariyang- Wealth, Cakkabatti-Cakrabarti, Debarajjampi-Kingship of Devs, Dibbesu-day happiness, Manusika- Mankind, Rati- Joy,Happiness, Mittasampadang-Friendship, Agamma- Ari val, Yoniso- Attention, Payujanto- Meditation, Yoga-Meditation, Bijja- Leaming, Bimutti- Salvation, Basibhabo- Surrender, Patisambhida- Right understanding, Bimokkha- Bimokkha, Sabak- Srabak, Pacceka Bodhi- Every Buddhahood, Buddhabhumi- Samyak Sambodhi, Mahiddhiya- Maharhiddhi, Katapunynyatang Pasangsanti- Appreciates for virtues.

Lesson- 3

Significance of Nidhikunda Sutra

'Nidhi' means wealth and 'Kunda' means solitary place. Therefore, the word nidhikunda means to keep the wealth and savings in a secret place. Generally, wealth means money, ornaments, land, car and building etc. Men save these wealth with the hope of happiness in future. Men put these wealth under the earth or save in the secret place in order to get relief from the King's Oppression, thief's torture, loan, famine and danger. But these wealth may be damaged due to stealing, hijacking, fire and natural disaster etc. The bad heirs may take away. All these wealth always cannot bring welfare for the owners. Does not go to the other world. Besides, due to these wealth envy, greed, illusion may be

evolved. Loss of lives may happen. Interpersonal relationship may hamper. These wealth are not well¬preserved. That is why, Buddha did not call these as real wealth. In Nidhi Kunda Sutra, Buddha gave a right conception about real wealth. The virtues acquired by gift, Sila, meditation and self-control are the real wealth. The virtues earned by establishing caitya, Sangha and services to silaban person, guest, parents and elders are the real wealth. These wealth are self preserved. None can steal these wealth and are never damaged. Renders benefit in times of need and follows everywhere. Therefore, the wealth of virtues is the real and well-protected wealth.

Nidhi or wealth are of four types

a. Fixed Nidhi- Land, gold, diamond and valuable gems, cash money, clothes, drinks, food or this kind of investable or transferable assets.

b. Movable Nidhi- Servant-maid servant, elephant, cow, horse, ass, goat, sheep, dog etc animals.

c. Bodili Nidhi- Work, arts, learning, knowledge of other subjects that are acquired and limbs of body.

d. Following Nidhi- Generous, Virtuous, thoughtful, hearing religion, preaching religion that always everywhere follows become reasons of happiness.

By reading nidhikunda sutra it is understood that, acquisition of virtuous wealth are greater than consumable wealth. So the significance of Nidhikunda Sutra is boundless.

Activities

What do you mean by real wealth?

Evaluate the statement of the banker.

Lesson-4

Background of Apramad Barga

There are 12 stanzas in Apramad Barga. Buddha addressed the stanzas in different places to different persons. As a result, it is understood that, the stanzas of Apramad Barga have different backgrounds. Now we will know the background of Apramad Barga.

It is known that Buddha addressed the stanza No. 1-3 of Apramad Barga during his stay at Ghositaram of Kousambi. At that time Shyamabati was the chief queen of Maharaj a Udayan. She was the worshipper of Buddha. He would go to Ghositaram everyday to listen to the religion of Buddha. Magandhia was the other Queen of the King. But she was hostile to Buddha. She could not tolerate the respect of Queen Shymabati to Buddha at all. That is why she tried to instigate the King against the Queen Shyamabati. But all her efforts were in vain. Without being able to do any harm, lastly the Queen Magandhia set fire on the palace of Shyamabati. The Queen Shyamabati was burnt to death with five hundred attendents. When the conspiracy was known, the king Udayan gave death sentence to Queen Magandhia. Hearing this story, Buddha addressed three stanzas to his disciples as advice.

There was a rich householder named Kumbhaghosak in Rajageha. Kumbhaghosak an orphan possessed many properties. But he could not do any luxury. He maintained his livelihood honestly with hard labour. That is why king Bimbisar awarded him with the title 'banker' and gave marriage of his daughter to him. One day the King Bimbisar took his daughter and son-in-law to Buddha and told everything to Buddha. On hearing that Buddha addressed stanza no. 4 by appreciating the laborious and enterprising persons.

An inhabitant of Rajgriha, Mahapanthak obtained Arahat within short time of becoming monk. Then he tutored his younger brother Cullapanthak to become a monk and thought he will also obtain salvation easily. But Cullapanthak was not meritorious. He could not memorise a stanza by the efforts of long four months. Due to lack of intelligence of his brother Mahapanthak became angry and ordered him to quit the Bhikkhu Sangha. When he was leaving the monastery very early in the morning at the order of his brother, Buddha saw him. Hearing the reasons of going away, Buddha gave him a piece of cloth and said when the sun rises, move the cloth by looking at the sun. He began to do that. Within a short time due to sweat of the hands the cloth became dirty. By seeing the change of the cloth in the twinkling of an eye, he understood the temporariness of life. Then by becoming cautions he obtained Arahat by meditation. By appreciating him Buddha addressed the stanzas numbers 5- 7.

When Buddha was staying at Jetaban of Srabasthi then Mahakasyap Thera Pimpali, one of the most prominent disciples of him was absorbed in meditation in the cave. At that time this message of Buddha appeared in his mind- the origin and death of life is unconquerable. After birth in the womb of mother, how many deaths are being occurred beyond the knowledge of parents that is known to only to the man with right understanding. In this context, Buddha addressed the stanza number eight.

On hearing Buddha's advice, two monks went to the forest for meditation. One of them, due to promad and idleness, could not advance further in meditation. The another monk being practiced meditation with great devotion and obtained Arahathood. At the end of meditation, both of them came to Buddha and expressed whatever results they have obtained. On hearing them Buddha addressed the stanza number nine.

One day, Buddha in Kutagarshala of Baisali was telling the birth story of Debraj Indra to Mahali Licchabi. Indra formed a volunteer team with thirty three youths in one previous birth. They were engaged in welfare activities, such as, looking after parents and elders, cleaning wastes in the village and city and building roads for common people etc. After death they all go to heaven and Indra became devraj. With reference to this story Buddha addressed the Stanza number ten.

While Buddha was staying in Jetaban, one monk learned meditation from him and began meditation by going into the forest. But he was going back to Buddha without getting results in spite of many efforts. A great fire on the way stopped his way. He saw a big fire was coming at a high speed to destroy everything of him. This scene brought new incentive and motivation in his mind. Like that fire, by overcoming all obstacles he determined to go ahead in his desired way. Knowing his determination Buddha addressed the stanza number eleven.

Monk Tissa lived in Nigam Village near Srabasti. He had no relation with the outside world. Whatever he could get as alms from some of his relatives he could meet his needs. He had no desire beyond this. That is why Tissa was never seen in the Mahadan festival of the banker like Anathpindika or in greater gift festival of Kosulraj Prasenjit. People would hate him for this and said that Tissa would love his relatives only. Hearing the non-greed and satisfaction with a little by Tissa, Buddha appreciated him much and addressed the appamada stanza number 12.

Activities

To whom did Buddha address the stanza number 1 – 3 of Appamad Barga?

Say why he did it?

Describe the background of stanza number 5 – 7.

Lesson -5

Apramad Barga (Pali and English)

1. Appamado amatang padang, pamado maccuno padang,
   Appamatta na miyanti, ya pamatta yatha mata.

English Translation: Carefulness is the path of immorality, crazyness is the path of death. The vigilant people obtain immortality. But those who are crazy, they are like the dead inspite of being alive.

2. Atang bisesato yantwa appamadasthi pandita,
   Appamade pamodanti arianang gocare rata.

English Translation: By knowing this truth specially, the learned being attentive follow the path of superior and be pleased in cautiousness.

3. Te jayino sattika niccang dalḥa parakkama,
   Fusanti dhira nibbanang jogakḳhemang anuttarang.

English Translation: Those who are meditative, always active, firm and mighty, those steady persons observe the best acquisition of salvation.

4. Uṭthanbato satimato sucikammaṣsa nisammakarino,
   Sanỵnyataṣsa ca damma jibino appamattaṣsa yasohavi baḍdhati.

English Translation: He who is energetic, rich in memory and considerate, has controlled senses, religious and deligent, his fame gradually increases.

5. Uṭṭhanena'ppamadena sanỵnyamena damena ca,
   Dipang kayiratha medhabi yang ogho navikirati.

English Translation: The island built by the meritorious man by active, careful, restrained and control of senses, the flood cannot damage him.

6. Pamada manujujanti bala dummedhino jana,
   Appamadanca medabi dhanang setthang'ba raḳkhati.

English Translation: The ignorant and wicked people are careless and idle. But he who is meritorious saves cautions as the best wealth.

7. Ma pramada manuyunyajetha ma kamarati santaghang,
   Ạppamattohi jhayanto p̣appoti bipulang sukhang.

English Translation: Do not indulge in madness. Do not be lustful. He who is attentive in meditation he obtains immense happiness.

8. Pamadang ap̣pamadena yadanudati pandito,
   Panỵnya pasada maruỵaha asoko sokinang pajang,
   Pabbaṭthoba bhummaṭtho dhiro bale abekḳhati.

English Translation: When the learned man eliminates danger by cautions, he rises in the palace like wisdom, being shockless himself, sees the people who are shocked, like the steady people at the top of the hill sees the people in the ground.

9. Appamatto pamattesu suttesu bahu jagaro,
   Abalassangba sighaṣso hitwa yati sumedhaso.

English Translation: As the speedy horse keeps the weak horse in the back, so the meritorious man remains vigilant over the careless and by being awaken among the dormant, goes into the path of religion.

10. Appamadena maghaba devanang seṭthatang gato,
    Appamadang pasangsanti pamado garhito sada.

English Translation: Indra by being careful in duty has obtained supremacy amongst the deities. That is why, the learned praises about the watchfulness. Madness is always hateful.

11. Appamadarato bhiḳkhu pamade bhaya daṣsi ba,
    Sanỵnyojanang anung thulang dahang ag̣giba gacchati.

English Translation: The monk who is watchful or fearful about danger, he goes ahead to burn all small or large obstacles like fire.

12. Appamada rato bhiḳkhu pamade bhaya daṣsi ba,
    Avabbo parihanaya nibbanaṣseba santike.

English Translation: The monk who is careful and avoids madness carefully, he does not remain aloof from the path of religion. He remains nearer to Nirvana.

Word Meaning: Appamad- Watchfulness, Amatapadang- Path of sweet, Pamado- Madness, Maccuno padang- Path of death, Ya pamatta- Those who are mad, Te yathamata- They are like dead, Appamatta na miyanti- Watchful people do not die, Appamadanghi- Watchful, Bisseto yantwa- Knowing it's speciality, Pandita ariyanang gocare rata- the learned are absorved in the religion of Ariyans, Appamade pamodanti- Delighted in carefulness, Dalhaparaḳkama Firm power; Te dhira- Those steady person, Anuttang- Best of all, Yogaḳkhemang nibbanang- Acquisition and preservation of nirban, Kuṣsani Touch, Obtain, Uṭthanbato-Strength to get up, Satimato- Memorable, Sucikammaṣsa- Relating to cleanliness, Niṣsammakarino- He who accomplishes task with special consideration, Sanyṇyataṣsa- Restraint, Dhammajibino Religious, Appamattaṣsa ca- And vigilant people; Baso vibdacati- Fame is increased, Uṭthanena- Flourish, By awareness, Appamadena- By cautions, Sanynyamena- By restrain, Damane ca- And by repression, Medhabi Meritorious, Dipang kabiratha- Build island, Yat- Whom; Ogho- Flood; Na obhikirati- Cannot destroy; Dummodhino jana- Ignorant and wicked men; Pamadang anuyunyajanti- Inclined to madness; appamadanca Medhabi dhanang seṭthangeba- And the wise protect watchfulness as the best wealth; Raḳkhati Save; Pamadang ma Anuyanyajetha- Will not be indulge in danger; Kamaratisantabang ma- Will not be indulge in lust; Appamatta hi jayanto- He who meditates attentively; Bipulang sukhang pappoti- He obtains immense happiness; Yada pandito- When the learned man; Appamadena pamadang nudati- Removes the madness by cautions; Asoko- mournless; Panyṇyapasadamaruỵaha- Climbs in the palace like wisdom; Bhummatthe- In the land; Sokining bale pajang- Lamented illiterate subjects; Pabbataṭtho'ba Situated in the mountain, Dhiro eba- Like slow man; Abeḳkhati- Observation, Sumedhaso- Meriterious man; Pamattesu Appamatto- Among the mad be watchful; Suttesu Bahujagaro- Among the dormant be always aware; Abalaṣsang hitwa- He who crosses the weak horse; Sighasa so eba- Like the speedy horse; Yati- Go or advance; Maghaba- Indra; Appamadena- By carefulness; Debanang-Amongst the deities; Seṭthang gato- Obtain the supremacy; Appamadang pasangsanti- Praises the carefulness; Pamado sada garhito- Madness is always hateful; Appamadarato- Be watchful; Pamade bhayadaṣsi ba- Or fearful in danger; Bhiḳkhu- Monk; Aggi eba- Like fire; Anung thulang. Small and large; Sanyṇyojanang- Adition, Binding; Gacchati- To advance; Parihanaya Abhabbo-Not quit the path of religion; Nibbanaṣseba santike- Nearer to nirvana.

Lesson-6

Significance of Apramad Barga

The word 'apramad' means initiative, inspiration, prosperity, might, awareness, memorable, forbearance etc. Apramad is the basis and principle of Buddha's all education. Apramad is essential for obtaining salvation. Apramad has been called as the path of knowledge in 'Dharmacakra Prabartan' Sutra. Apramad is the essence of Buddha's last sermons mentioned in Mahaparinirban Sutra. Buddha said,“The foot print of the elephant is the largest of all the footprints of able animals. Apramad is the most significant of all these good deeds. The practice of memory is not possible without apramad. Apramad awakens memory. Those who keep memory alive, they obtain Nirvana.

The descriptions of the nature of the careful and careless people are available in the apramad series. He who does honest work earnestly with firmness is the vigilant person. The vigilant person is not influenced by anger, envy and illusion. He always remains aware. He remains active in religion. He remains firm in duty and always does good deeds. He is restrained, calm, quiet, steady and knowledgeable. He is able to obtain nirban by breaking the chain of birth and death. On the other hand, the mad people are unrestrained, restless and lazy. He is influenced by anger, envy and illusion. He does harm to others out of envy and anger. Madness leads him to the path of death. It is not possible for him to break the chain of birth and death. He cannot obtain nirban. The colourlessness, disgrace and bad name of careless people always increase. That is why the careless people live like the dead. The Buddhas always jeer the madness and praises the carefulness.

A noteworthy historical event is related to apramad. It is said, hearing the apramad series from Nigrodha Sraman, the Emperor Ashoke was attracted to Buddhism and adopted Buddhism. At his advice, the Emperor Asoke made arrangement for daily food and medicine for sixty thousand monks. He played an important role for the spread and publicity to Buddhism. He sent religious messengers for the spread of Buddhism in different countries. Innumerable Buddhist monasteries, stups, pillars were built at his patronisation. He used to write Buddha's messages as edict in the mountain and pillars. The essence of the edicts of the Emperor Ashok was apramad. It is understood, the series of apramad is boundless. Therefore all should be cautious.

Activities

What is the meaning of the word 'Apramad'?

Identify the difference between Apramad and pramad (Team work) .

Lesson-7

Comparative Discussion of Nidhikunda Sutra and Apramad series

Buddha's advice and directions to lead moral life are available from sutra and stanzas of principles. In this chapter we have studied the Khuddakpath of Sutrapitak, important part of Tripitak and Nidhikunda Sutra and Apramad Barga compiled from Dhammapada. If this sutra and moral parables are comparatively discussed, It is observed that both give us the directions to build our moral life. For example, Nidhikunda Sutra mentioned in the Khuddakpath teaches us to acquire right knowledge about real wealth. Here the virtues acquired by good deeds have been called as the real wealth. Real wealth or the virtues are to be acquired by gift, sila, meditation and self-control. Virtues are acquired through honest deeds. To perform honest deed, one is always to be attentive and vigilant.

In 'Apramad Barga' mentioned in Dharmapada Buddha gave directions to perform good deeds by being vigilant. It is only possible to perform good deeds by slow, steady and knowledgeable person. He can only acquire real wealth by performing good deeds.

By reading Nidhikunda Sutra, we get an idea about what is real wealth? By reading Apramad Barga, we can know how the virtues can be acquired. Careless people cannot do good deeds. As a result he cannot obtain virtues.

By reading Nidhikunda Sutra and Apramad Barga, we get an idea about what is meant by moral life and how to build moral life. All activities mentioned in Nidhkunda Sutra are the essentials to build moral life and in Apramad Barga the nature of behavior to be practiced i.e., anger, envy, greed and illusion tree and restraint to perform those activities. In this way, directions have been given to do good deeds attentively.

If the lessons of Nidhi Kunda Sutra and Apramad Barga are followed in education life, then by performing good deeds acquisition of virtues is possible.Thus one can proceed to the path of Nirban, the ultimate goal of Buddhism.

Exercise

Fill in the blanks

1. The merchant here meant wealth as……………..
2. If………… all wealth may be damaged.
3. Virtue is the real and…………. wealth.
4. Nidhi or wealth is of…………….types.
5. In Apramad Barga there are …………. stanzas.
6. King Udayan's chief queen was…………...

Matching

Left	Right
1. The wealth of Virtue is the real	1. praised
2. Nidhi means	2. better
3. The acquisition of wealth of vurtue ther Material wealth is	3. wealth
	4. difficult to know
4. Apramad is always	5. wealth
5. Origin and ruin of creatures is	

Short-Answer Questions

1. Write in brief the learnings of Nidhikunda Sutra.
2. Write in brief about the followers wealth.
3. Who is the monk Tissa ? Describe in brief about him.

Descriptive Questions

1. Discuss what is real wealth according to Niddhikunda Sutra?
2. Describe the background of the stanza no. 5 and 7 of Apramad Barga.
3. Describe the consequences suffered by a careless man.

Multiple Choice Questions

1. Nidhikunda Sutra is described in which book of Tripitak?

a. Majjim Nikaya b. Sangjukta Nikaya
c. Khuddakpatha d. Anguttar Nikaya

2. By reading Sutra, one can obtain-

i. Virtues ii. Wealth iii. Relief from danger

Which one is Correct?

a. i b. ii
c. i & ii d. i, ii, & iii

Read the stimuli below and give answers to the questions No. 3 and 4-

The monks of Madhupur monastery often used to live in the deep forest for meditation. Most of them could not fulfill meditation due to desire. But the monk Shilavadra conquered the senses by meditation with keen desire of mind and practice of sila.

3. Which aspect of the sutra and Nithigatha has been reflected in the meditation of the monk Shilavadra?

a. Madness b. Idleness
c. Vigilant d. Sincerety

4. What will be obtained by Shilavadra by the influence of that deed?

a. Srotapatti result b. Anagami result
c. Sakridagami result d. Future result

Creative Questions

1. Event -1

Mita and Shilpi Mutsuddi are two classmates. Mita was very pious. On the other hand, Shilpi could not tolerate the piousness of Mita at all. That is why Mita always was oppressed by her. In spite of all these she could not do any harm to Shilpi. One day Mita was burnt to death as a revenge. Shilpi was given severe punishment for such kind of deed.

Event-2

Bikash Cakma was busy with religious activities in the Nijhum forest of Fultali village. He could not keep contact with the outer world. He had good relationship with the relatives. He would meet his needs by their assistance. The people in the area were not satisfied at his behaviour.

a. How many stanzas are mentioned in Apramad Barga?
b. Knowledge can be gained in which subject by the stanzas of Apramad Barga, Explain.
c. Event-1 indicates which stanza of Apramad Barga ?
d. Event-2 is the reflection of stanza 12 of Apramad Barga. Do you agree with the statement ? Give reasons.

2.

After the death of Manika Chakmas husband, she educated her children properly then she engage herself to the the service of Bhikkhus at Vihara, She earned virtue without breach of any Sila.

a. How many types of Nidhi are there?
b. How can one attain Anugami Nidhi?
c. How can the children of manika chakma attain virtue? Discuss in the light of Nidhikunda Sutra.
d. The event of Manika Chakma is a reflection of Nidhi kunda Sutra- Explain its Significane.

Chapter Six

Arya Astangik Marga

The world is full of sorrows. It is not possible to get relief from sorrow by means of deep meditation or sensual indulgence. Buddha preached Eight Fold Path as means of getting relief from sorrows. This is known as Middle Path. Desire is the cause of sorrows. Due to desire men take birth and suffer from sorrows like old age, disease and death etc. Ceasing desire by practising eight fold path, nirban can be obtained. He who obtains nirban is not born again. He who is not born, does not suffer from old age, disease and death etc. That is why everybody should practise eight fold path as means of getting relief from sorrows. In this chapter we will read about eight fold path.

By the end of this chapter we will be able to-

- describe eight fold path,
- explain the means of getting relief from sorrows,
- evaluate the religious importance of practising eight fold path.

Lesson 1

Introducing Eight Fold Path

The word "marga" means path. Eight Fold Path means the eight right path as preached by Buddha. These eight paths are:

1. Right Understanding
2. Right Intention
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Mindfulness
7. Right Effort
8. Right Concentration

Eight Fold Path can be divided into three, i.e. , Sila,Citta (Mind), Wisdom. Right speech, Right Action and Right Livelihood are within the scope of sila. These are to be practised to build moral life. Right Mindfulness, Right Effort and Right Concentration are within the scope of citta (mind). These are to be practised for the development and integrity of mind. Right understanding and right intention are within the scope of wisdom. Right understanding and right intention are to be practised to acquire wisdom or deep knowledge. We will know in details about this eight path in our next lesson.

Activity

Tell the names Eight fold Paths.

Lesson-2

Explanation of Eight Fold Path

Right Understanding

Right Understanding means truth or unbiased notion and right knowledge or understanding about four fold truths. Due to ignorance men are inclined to false or fallacious notion about worldly life. As the sun rays eliminate darkness, so the right understanding eliminates false notion. Men are born many times due to desire. From birth to death men suffer many kinds of sorrows. But due to lack of right understanding we can not recognize the sorrows. The world is seen through false idea subseqeuently more sorrows are invited. The person with right understanding can recognize good deeds. He always performs good deeds and abstains from bad deeds. He is wise. He can recognize the world rightly. He is not misled by false idea.

Right Intention

Right intention means proper or best determination, will to do proper work. Determined to lead an honest life is the right intention. That is why determination is needed to avoid indulgence, greed, envy, illusion etc. On the other hand, determination is needed for amity, kindness and welfare to others etc. The firm will to lead a life of truth avoiding misdeeds and accomplishing good deeds may be called as right intention. The wise always takes right intention.

Right Speech

True and acceptable speech is the right speech. By avoiding lie, harsh, useless, criticising others, concealing truth, false speech, restraint, sweet and well spoken essential talk is the right speech. The speech which gives sorrows to others should be abandoned at the best. True, good, cordial and meaningfull relationship is established.

Right Action

Proper and good deeds are right action. The action that does good to self and others, does not harm anybody, that is the right action. Avoiding killing life, stealing, indulgence, telling lies, taking drug and doing improper deed is known as right action. Acquiring knowledge earnestly by the learners is the right action. Being well educated through knowledge and doing honest work is right action. Doing own duty with honesty is the right action.

Right Livelihood

Right livelihood means to lead life with morality. Buddha advised to lead life with honest trading and action avoiding five trading as of arms, poison, animal, meat and drugs. Any activity related to welfare and service to man and living being are right livelihood.

Right Effort

Honest initiatives or efforts are known as right effort. Right effort may be practised in four ways, e.g. I .The effort to relinquish the dishonest work, 2. The effort not to produce the unborn dishonest work, 3. The effort to produce the unborn honest work, and 4. The effort to preserve and increase the produced honest work. No work becomes a success in the world unless there is honest wish. Welfare work cannot take place without right effort. Our mind is always restless and widely roaming. To keep the restless mind under control and to lead rightly is known as right effort.

Right Mindfulness

Thinking for good deeds is right mindfulness. To observe consciously in body and mind in all state of affairs is right mindfulness. Right mindfulness keeps the good consciousness always lively. It Controls the mind. It helps to understand the difference between good and bad deeds. Thinking to do good deeds instead of bad deeds is right mindfulness. Man without right mindfulness is like a boat without a boatman.

Right Concentration

Right concentration means the concentration of mind. Concentration means the effort to control the restless mind. No work can be done properly without controlled mind. That is why all should practise meditation.

Activities
What do you understand by Right Understanding?
Give an idea of Right Livelihood.

Lesson-3

Role of Eight Fold Path to build Moral life

By practising Eight Fold Path one can get relief from sorrow and build a moral life. Greed-envy-illusion are the root of all kinds of misdeeds and immortal activities. Allurement, hatred, fascination prevail in men due to wrong idea. As a result being unable to identify good and bad deeds men engage in immoral activities. Right understanding removes wrong idea, abstains from doing immoral activities and motivates to do moral activities. By right intention men are pledged to lead honest life. Right speech refrains from harsh, false, cruel and useless talk and so motivates to speak the truth, meaningful and well spoken speech. Right action helps to abstain from all kinds of misdeeds and encourages to do good deeds. Right livelihood inspires to lead honest life by undertaking good deeds and discourages dishonest living. Right exercise attempts to produce good deeds by destroying the produced misdeeds. It teaches not to try to produce misdeeds but to leave them. Right mindfulness activates the consciousness to do good deeds. Right meditation leads mind to do good and moral deeds by keeping it concentrated and self controlled. From this it is understood that Eight Fold Path helps to build moral life of men. Therefore, all should follow Eight Fold Path to build moral life.

Activity
Eight fold path is the right direction to build moral life –justify (Group work)

Lesson-4

Religious Significance of Eight Fold Path

Eight Fold Path is one of the main theories of Buddhism. Tathagata Buddha advised the mankind to follow eight fold path to get relief from sorrows of the world. To investigate the path of getting relief from sorrow, he realised that self-mortification or indulgence, none of them can be means of getting relief from sorrows. Eight fold path avoids these two extremes. That is why, Eight Fold Path is known as the middle path in Buddhism. Buddha obtained Arahat by following the middle path. Ceasing desire by this, he got relief from the chains of birth-death and was able to obtain the prime happiness of nirvana. The ultimate aim of the Buddhists is Nirvana. Desire is the cause of sorrows. Due to desire men get frequent births and suffer sorrows. Extinguishing desire is the state of nirvana. The person obtaining nirvana does not take birth. As a result, he does not suffer sorrow relating to birth. Eight Fold Path is the means to obtain Nirvana. The ultimate aim of Buddhist is to obtain Nirvana that is possible by practising Eight Fold Path. In worldly life, the persons practising Eight Fold Path, abstain from all misdeeds and lead a pious life. The saints, Buddhist monks, sramons practising eight fold path obtained Arahat and reached to the state of Nirvana. That is why the religious significance of eight fold path is boundless and the Buddhists should follow it.

Activity

Debating ceremony

Subject- The practise of Eight Fold Path is possible only by the devotees who have left their household.

Exercises

Fill in the blanks

1. The word 'Marga' means …………… .
2. Due to ……………. , men take rebirth.
3. He who obtains Nirvana does not take …………… .
4. Right and acceptable speech is ………………..
5. Thinking ……………… deeds is right mindfulness.

Matching

Left	Right
1. Eight fold path is called	Right speech
2. Right and acceptable speech is	Desire
3. Only reason of sorrow is	Middle path
4. Thinking for right action is	Eight Fold Path
5. Path of obtaining Nirvana is	Right mindfulness

Short-Answer Questions

1. Why is the Eight Fold Path called the middle path ?
2. How can right speech be said ?
3. Give examples of some good deeds.

Descriptive Questions

1. Describe what is meant by Eight Fold Path
2. Explain Right Livelihood.
3. Following the Eight Fold Path as directed by Buddha, salvation from sorrows may be obtained- Discuss.

Multiple Choice Questions

1. What is the meaning of the 'Marga'?

a. Aim b. Goal

c. Meditation d. Path

2. Which one is the main reason for practising Eight Fold Path?

a. To acquire wealth b. Lead luxurious life

c. Worldly happiness d. Lead moral life

Read the stimuli below and answer to the question no. 3 and 4.

Kowshik often used to hear harsh words from his classmates due to his slow and soft spoken nature. In spite of that he was friendly to them. He stood first in the school final examination and he was selected as the best student for discipline.

3. Which path of Eight Fold Path is indicated in the behaviour of Kowshik ?

a. Right Understanding b. Right Intention

c. Right Action d. Right Mindfulness

4. Due to that action Kowshik can obtain-

i. Knowledge marga

ii. Dertermination of good deeds

iii. Elemination of false idea

Which one is Correct?

a. i b. ii

c. i & ii d. i, ii & iii

Creative Questions

1. Suman and Ruman are two neighbours. Amongst them Suman is a rich businessman and Ruman is a poor farmer. Suman takes the shelter of lie in activities and cheat man. Besides, plays gambling in different clubs and takes drugs. On the other hand, Ruman does not play false, maintains livelihood by honest means. Village people like Ruman for his behaviour

a. How many kinds of Eight Fold Path are there ?

b. What do you mean by Right Concentration ?

c. Has there been any path of Eight Fold Path violated by the behaviour of Suman? Expalin

d. The activity of Ruman is the reflection of Right livelihood of Eight Fold Path Do you agree with the statement? Give opinion.

2. Rahul is a youth of thoughtful nature. He was always kind to living being and thought for doing good work by leaving the bad ones. But by understanding the sorrows of worldly life, at one stage he took prabbajya. After few days he was feeling much agony due to high fever. Later on, by meditation he became well and found out the path of getting relief from sorrow.

a. What is Right Action ?

b. Write the necessity of practising Eight Fold Path.

c. By following which path Rahul has achieved the cherished goal? Describe.

d. How far Rahul became successful after taking the life of a religious mendicant? Explain in the light of the textbook.

Chapter Seven

Riligious Rituals And Festivals

Buddhist community observes different religious rituals. Every celebration has got a separate history and background. These rituals and celebrations are closely connected with the history, heritage and philosophy of Buddhism. These are observed both religiously and socially. For different kinds of arrangements some rituals and celebrations have been turned into festivals. Through these rituals and celebrations a religious feeling arises. It becomes easy to understand the religious doctrine. Exchange of feelings among the people are initiated. It creates fellowship. Moral and mental life is enhanced. It encourages self control and modesty. The celebrations like Barshabas, Uposath, Kathin Cibar Dana etc. are the source of Buddhist religious culture. These religious rituals and celebrations build a bridge of relationship in between the Bhikkhu and the Lay Buddhists. In this chapter we shall read about the three religious rituals, celebrations and festivals.

By the end of thischapter we will be able to-

- explain the Barshabasbrata with it's background.
- explain the duties of the Bhikkhus and the devotees during Barshabasbrata.
- explain the division of Uposatha and the rules for the observance of the Uposatha.
- explain and mention its merits of Kathin Cibar Dana.

Lesson-1

Barshabasbrata

Barshabasbrata is a significant religious ritual of the Buddhists. After the creation of Sangha,Buddha laid down some rules for the smooth management of the Sangha. Barshabas is the part of these rules as introduced by Buddha. Bhikkhus observe Barshabasbrata for three months starting from Ashari Purnima to Ashwini Purnima. During this time they stay in their Viharas and keep themselves engaged in religious discussion, listening to religion, following rules, culture, endevour and meditation and also passing time through study. Residing in the Viharas during the rainy season these rituals are observed; so, this is known as Barshabasbrata. The seniority of monks (Bhikkhu) are determined by the observance of Barshabasbrata.

Background of Barshabasbrata

After the establishment of Bhikkhu Sangha Buddha directed the Bhikkhus to go in different directions to propogate his religion for the benefit of all living beings. By this direction Bhikkhus preached his Dharma in the localities as well as going to other place by crossing the mountain with bare foot. But they had to face many difficulties in the rainy season. They got pain and trouble while going through the muddy way. Many died due to the bite of insects and snakes. Due to foul wind and rain they got wet and attacked with many kinds of diseases. They were used to stay with wet cloths. Because of the fact that during that time the rules of receiving Cibaras from the Lay devotees was not introduced. That is why, members of the Bhikkhu Sangha were attacked by complicated diseases. Moreover many green grass and small living beings were trempled by Bhikkhus at the time of movement in the rainy season. While Buddha was residing in Benuban Bihara of the Rajgriha became aware of it. Then he ordered to the Bhikkhus to remain in their respective Biharas and in the three months of the rainy season, i.e. from the Fullmoon day of Ashara to the Fullmoon day of Ashwin, pass the time in religious discussion. Since then the observance of Barshabas started. During the observance of Barshabasbrata the members of the Bhikkhu Sangha attained purity in body, speech and mind. That is why Barshabasbrata is also a resolution of self purification.

Buddha said in a place where Lay devotees (Male and female) live and the place is not an obstacle for meditation and worship in that place Bhikkhus should observe Barshabasbrata. At the time of Buddha, Urubela, Rajageha, Nalanda, Pataliputra, Srabasti, Saket, Paha etc. were the suitable places for Barshabasbrata.

Rules of Barshbasbrata

Residing three months at any Vihara Bhikkhus are to observe Barshbasbrata. Then they pass the day through study, meditation and religious culture. The Bhikkhu observing Barshabas shall have to return to the Vihara before evening while going to other place for any urgent business. But in some cases night stay can be done to another Vihara. The caues are:

1. To visit sick Bhikkhu- Bhikkhuni, Sramon and sick Dayaka- Dayika (Lay devotee).

2. To give advice to the Bhikkhus and Bhikkhunis who have lost faith in Buddha Sasana.

3. To assist and attened the dedication ceremony of Vihara built by the Lay Devotee.

4. To arrange treatment for the sick Bhikkhu or Bhikkhuni, Sraman or Sramani who are observing Barshbasbrata.

5. To remove confusion if it arises and to treat the mentally perverted man.

6. To participate in Paribasa Karma, Ahabana Karma and ordination ceremony.

Due to the causes described above any Bhikkhu observing Barshabas can stay outside but he is to return back within seven days. In the case of attack by the wild animal and snake, if there is a disturbance of thieves and dacoits, if the Dayaka and Dayikas are in quarrel and are in debate, if the place of Barshabasis damaged by fire, water, flood and cyclone then the place of Barshabas can be changed. In that case Barshabasbrata will not be broken.

Duties of the Bhikkhus during Barshabasbrata

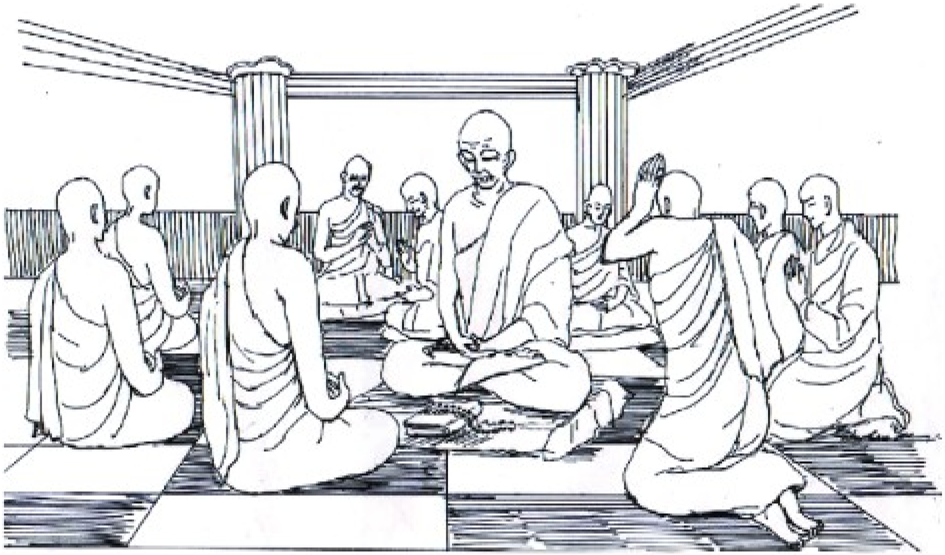
Barshabas is an essential duty of the Bhikkhus. During this time they are to perform many activities. These are given below:

1. The Bhikkhus during their Barshbasbrata observation are to lead their lives through study of scriptures, cultivation of meditation and concentration, discussion of Dhamma and listen to Dhamma (Religion).

2. During observation of Barshabasbrata Bhikkhus are to recite Patimokkha in every Fullmoon day, Amabasya and Austami Tithi (Lunar day).

3. During the observance of Barshabasbrata, the Bhikkhus, forgetting the difference of their seniority and juniority are to confess their own fault. For this they pray for forgivness to one another for their sin done consciously or unconsciously. Junior Bhikkhu will pray to senior Bhikkhu and senior Bhikkhu will pray to junior Bhikkhu to forgive their fault.

4. They are to build the habit of keeping the yard of the Vihara clean and purified.



Picture 7.1 : Bhikkhus are in the Simageha during the Barshabasbrata.

Duties of the Lay Devotees during Barshabasbrata

Though Barshabasbrata is the essential duty of the Bhikkhus yet there are many duties of the householders at that time. It is the duty of the householders to donate the essential daily necessities to the Bhikkhu who are observing Barshabasbrata. The essential daily necessities of the Bhikkhu is known as Caturpratya. Householders offer Caturpratya to the Bhikkhus who are observing Barshabasbrata. The Caturpratyas are food, cloths (Cibar), residence and medical treatment. Householders invite Bhikkhus to observe Barshabasbrata at Viharas of their own village. After the approval of their prayer they start Barshabasbrata at a particular pious day.

During Barshabasbrata Buddhists go to the Vihara and take Uposatha in every Purnima, Amabasya and Austami (Lunar day). They hear religious talk from the Bhikkhus. At that time, religious meetings are also held. Scholar Bhikkhus and learned people discuss the religion. The lay devotees join the meeting and listen to the religious discussion. They cultivate meditation and concentration of mind. They inculcate the habit of refraining from killing living beings. They perform good deeds. In this way the householders live according to the principle of Dharma and become purified.

Activities

Under what circumstances, the Bhikkhus can pass night to another place during Barshabasbrata? Make a list of it (Team work).

For what reasons can the place of Barshabasbrata be changed?

Describe the duties of the lay devotees during Barshabasbrata.

Lesson-2

Uposath

Uposath is the religious ritual to be observed by both Bhikkhu and the householder. The religious and social importance of Uposath is limitless. Buddhists observe Uposath in Purnima, Amabasya and Austami (Lunar day). In order to buid a religious superior life Buddha introduced Uposath. By observing Uposath, religious feeling arises Body, mind and speech as well as five organs become regulated. Therefore everybody should observe Uposath.

Background of Uposath

Once upon a time Buddha was residing at Griddhakut mountain in Rajgriha. At that time, the mendicants of Tirthak community assembled at Caturdashi, Pancadashi and Austami Lunar day and discussed religion. People used to come there to hear the religious sermon. They showed respect to them and gave respectful reception. As a result, Tirthak mendicants took the people in their favour. One day Magadha King Bimbisar was meditating at a lonely place, at that time an idea appeared in his mind, " other Tirthak mendicants assembled on a lunar day of Caturdashi, Pancadashi and Austami are discussing religion. People are appearing before them with a view to listen Dharma. They are showing respect to them and also arranging respectful reception. It would be better if the Bhikkhus also assemble in Caturdashi, Pancadashi and Austami lunar day". In this way he thought at the time of observing Dharma and Vinoy Bhikkhus could associate the people. Then he appeared before Buddha and after proper greetings he raised the subject to him.

Buddha could realize the gist of his proposal and taught him Dharma. After hearing the religious message King Bimbisara went to his palace with cheerful mind.

Then Budddha called Bhikkhu Sangha and directed them to observe Uposath on Caturdashi, Pancadashi and Austami Lunar day assembling together and in Uposath to discuss Dharma and recite Patimokkha. Since then the system of Uposath started. Buddha used to take moderate food. He had never practised abundance in eating. He also advised the Bhikkhu Sangha to take moderate food. It is found in the 'Kitagiri' Sutra of Majjhima Nikaya of Suttapitaka that Buddha addressing to his desciples said "Oh Bhikkhus, I do not take evening meal. For that disease and uneasiness of my body has been reduced. Energy of the body increased. Mind has become cheerful. Oh Bhikkhus, lead your life in this way. If you give up the night meal then diseases in your body would be minimized. Uneasiness will be reduced. You will be in good health and there will be stability in your mind."

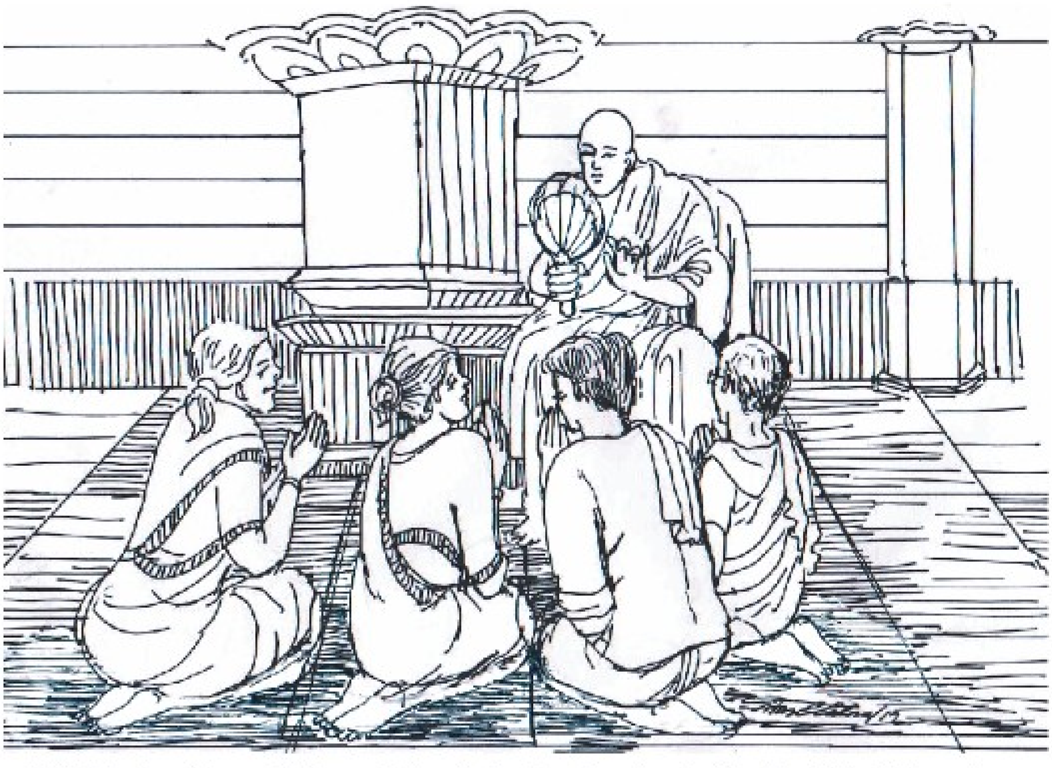
From that time onward the law of taking one time meal had been introduced. That meal is to be taken within noon, befor twelve o'clock. Buddhist monks observe the law always. Following the Bhikkhus householders also observe it at the time of Uposath. On Uposath day, lay devotees finish their meal before twelve o'clock and do not take any food till the sunrise of the next day.

Difference between Uposath and Upabas

The word Uposath has been derived from Upabas (Fasting). Buddhists observe Upabasbrata at Uposath in Purnima, Amabasya and Austami day. It is the regular habit of a man to take food three times in a day. Fasting from time to time, the utility of food for the body is realised. By this the misery of the poor unfed people can be realised. That is why to many people Upabas is considered as main organ of Uposath.

Though the Buddhists observe Upabas in Uposathbrata,in Buddhism the meaning of Upabas is not only to refrain from taking food. With Uposath exercise of Dharma, observance of sila, concentration, meditation and leading regulated life is also deeply related. The observers of Uposath have to perform some definit works according to the rules of Vinoy. But this rule is not to be observed in case of Upabas only. Such as in Upabas day Bhikkhus recite Patimokkha, Dhamma preach, discuss Dhamma and pass the day in concentration of mind and meditation. The lay Buddhists generally observe Pancasila. But in Uposath day they take Austasila and observe Upabas. Those who observe Uposath they are known as Uposathika. The Uposathikas listen Dhamma and perform Dana and

Samadhi. They lead disciplined life. They refrain from bad action. Offer things with respectful mind. So to the Buddhists Uposath is not only the observance of Upabas. The aim is to purify mind through the observance of sila. If mind can be purified the desire will be extinguished. If desire is ceased, then greed, enmity and illusion will be eliminated. In this way sorrow can be conquered. The supreme aim of the Buddhists is to get salvation from sorrow. That is why there is a big difference between the Uposath and general Upabas.



Bhikkhu is giving religious advice to the lay devotees in the Buddhist Monastery.

The Rules for the observance of Uposath :

The lay Buddhists who observe Uposath have to abide by many rules and regulations. Those who wish to take Uposath will wake up from sleep early in the morning. After performing the morning duties including bath it is wise to go the Viharas in a disciplined way with pure mind being dressed up with clean cloths- and with the articles of the Puja and offering. After arrival at the Viharas they will perform the Puja

and other formalities and will go to Bhikkhu and shall take Uposath. If, for any reason any Buddhist can not go to the Bihara then Uposath can be taken at home. After taking Uposath sila there, one should concentrate one's mind in silence, in reading religious books, in the discussion of religion and in meditation. After giving up greed, enmity, illusion and luxurious life every moment should be passed with religion and good thinking. At the time of walking, seeing and speaking mind will have to be controlled. One is to abstain from killing, stealing, misconduct, telling lies, taking drugs, afternoon meal, showing madness in dance, songs, music, using ornaments and sweet scent, taking sleep in high and gorgeous beds etc. One should behave compassionately to all living beings. After that the Uposahikas should guide and control them.

"I will not wish to do any harm to anybody. I will not give any trouble to any living being. I will not be cause of others trouble. I will not do any oppression and unholy practice and shall not be the cause of that. I will not be greedy for others wealth. I will not be jealous for others profit and show respectful treatment rather I will approve them with good voice. I will not make any program on false subjects. I shall not engage myself on the subject of household works. I shall refrain from household behaviour and practice. I shall pass my time by hearing Dharma, discussing Dharma and thinking of Dharma."

Kinds of Uposath

As per rules and time Uposath are of five kinds, such as: i. Pratijagar Uposath, ii. Gopalak Uposath, iii. Nirgrantha Uposath, iv. Arya Uposath and v. Pratiharya Uposath.

1. Pratijagar Uposath: Observence of Uposath with wakefulness, alertness and carefulness is called Pratijagar Uposath. During Uposath Uposathikas are to follow the rules properly excepting at the time of sleep. In this way those who take sila observe uposath on other days excepting the uposath day.

2. Gopalak Uposath: The Uposathika who after taking Uposath leave aside the religious thinking, thinks about food and for his want, he is known as Gopalak Uposath. As a cowherd who takes care of cows remains busy the whole day with others' cow so also Uposathikas like this, without performing the useful work kills his time with gossiping for unuseful and fruitless subjects.

3. Nirgrantha Uposath: Nirgrantha means naked. At the time of Gautama Buddha there were naked mendicants like this. The Uposath they took is known as Nirgrantah Uposath. They took usual food. Though they refrained from killing animals yet they killed the living beings for their necessity. Then they used to cherish that for this act there was no sin. Those who observe upasath in this greedy way are known as Nirgrantha Uposath.

4. Arya Uposath: The word Arya means the greatest. This Uposath is the greatest Uposath. Buddha introduced this superior Uposathbrata. The Srabakas of Buddha used to observe this Uposath. After taking the Arya Uposath the Uposathikas forgive the thinking of worldly happiness. They observe through Buddhanusmriti, Dharmanusmriti, Silanusmriti, Amity and Meditation. Everybody should take Arya Uposath and should observe it. That is with sincere and respectful mind following all rules, one should observe Arya Uposath.

5. Pratiharya Uposath: Selecting some definite period observance of regular uposath is known as Pratiharya Uposath. These are of many kinds: i. Observance of Uposath for three months from Ashari Purnima to Aswini Purnima is known as Utkrista (Best) Pratiharya Uposath. ii. From Aswini Purnima to Kartiki Purnima. iii. Observance of Uposath from Aswini Purnima to next fifteen days is known as Hina (Inferior) Pratiharya Uposath. Among these three kinds of Uposath, observance of any one Uposath is virtuous. These Uposaths are known as Pratiharya Uposath.



The householders after taking Uposath are meditating at the monastery.

Good effects of the observance of Uposath

In different places of Tripitaka the good effects of the observance of Uposathbrata has been described. There it has been said that the ray of the moon and the sun drives out the darkness of the world. That is why the moon and the sun is known as the life of the world of living beings. But in comparison to the vitrtue of Uposath sila the virtue of the moon and the sun is very little. All the wealth of the world and the sea is trivial in comparison to the diamond and the gold of Austanga uposath sila. Even the wealth o the Devas is very little to it. Though the heavenly joy is superior, it is impermanent. But the joy earned by uposath sila is immortal and permanently peaceful. The clear peaceful light of uposath sila defeats the bright ray of the moon and the sun, diamond and gold, the pearls and the Devas heavenly light. The sweet smell of flower flows in favour of wind, but the glory of the virtues of uposath sila flows in favour and against the wind and also flows in all direction.

Once upon a time the King of Tabatingsa heaven, Devaraja Indra told to the other devas that "Oh Devas, if you want to be Indra like me then observe eight anga uposhath sila in Purnima, Austami and Amabasya. Those who want to get more merit they should observe Pratijagara and Pratiharya uposath. In this process you direct yourself towards right way."

Devaraja Indra further said, "I salute the householder who maintains his wife and son, who is pious, virtuous and upasak of Triratna. I know though the Devas are the superior beings yet they are not free. Anger, enmity and illusion are within them. But they can see the virtue and the sin of the man by their heavenly eyes. Among the men those who lead their lives in honest way, respect and venerate the elders, properly maintain the parents, observe uposath in right time, Devas praise their progress. Even the Indra himself respects them."

Eight aspect uposath sila introduced by the Compassionate Buddha is immensely valuable. So we should observe uposath sila correctly.

Activity
Point out the duties of the Grihi Uposathika
Narrate the types of Uposath.

Lesson-3

Kathin Cibara Dana Ceremony

Among the charity ceremony Kathin Cibara Dana (offering) is the most important. In every Buddhist country this type of charity is performed with due respect. Though it is a regulated religious ceremony, it turns into festival in terms of arrangement. That is why Kathin Cibar Dana celebration is known as Kathin Cibara Dana festival. The Buddhists of Bangladesh observe Kathin Cibara Dana every year with respect, veneration and pure joy.

Background of Kathin Cibara Dana

Once Buddha was residing at Jetaban of Srabasti built by Shresthi Anathapindika. At that time thirty Bhikkhus of Patheya determined to meet Buddha. They were all Dhutangas. Dhutanga means severe austerity. Before taking Barshbasbrata, there arose a desire in their mind to meet Buddha. In order to fullfil their desire they started from Patheya towards Srabasti. After coming a long way they realised that there is no possibility of reaching Srabasti before Barshabas. That is why they started Barshbasbrata in a middle place known as Saket. There they performed the Barshbasbrata as usual. They were very eager to meet Buddha. They reached Srabasti day after Prabarana. In the rainy season the rain was not yet ended. They reached Buddha with wet Cibara (clothings). After veneration they took seat by the side of Buddha. Buddha asked their well beings. They replied realizing the imminence of Barshabas, they were residing at Saket city. The distance of Srabasti and Saket is only six jojans. Yet we were deprived of seeing you. We started Barshbasbrata with deep anxiety. Three months of Barshbasbrata passed away. After finishing Prabarana we came here with wet cloths by crossing the muddy way. We are very tired but coming close to you we are joyous now. Then Buddha called the Bhikkhus and gave religious talk in this regard. Then he directed the Bhikkhus "Oh Bhikkhus, from this time you will be covered with Kathin Cibara. For the Bhikkhus who completed the Barshbasbrata, this is a great virtuous deed. From that time onwards the tradition of wearing Kathin Cibara was introduced among the Bhikkhus."

2025

Rules of Kathin Cibara Dana

Now we will know the rules of Kathin Cibara Dana. Other charities can be done in any time of the year. But Kathin Cibara Dana can be done once in a year and that is in a definite time. Kathin Cibara Dana is arranged within a day after Aswini Purnima and day before Kartiki Purnima. In a vihara Kathin Cibara Dana can be held only once. In the vihara where the Bhikkhus do not observe Barshbasbrata, Kathin Cibar Dana is not celebrated.

'Kathin' and 'Cibara' these two words have separate importance. Cibar is the clothing of the Bhikkhus. Bhikkhu sangha after recitation Kammabaca as per religious tradition transformed into Kathin Cibara. As following the definite rules the Cibara has to be purified so it is called Kathin Cibara. That's why offering of lay disciples does not turn into Kathin. After reading of Kamabaca Kathin Cibara is offered to the Lord Abbot of the Bihara. Those who get Kathin Cibara that has to be kept with at least upto Falguni Purnima. Wherever the Bhikkhu goes Kathin Cibara is to be carried with him. The Bhikkhu who receives Kathin Cibara, get rid of five sins and attains five virtues as mentioned in the scripture. In other charity this result is not found. The system of Kathin Cibara Dana is separate from other charity.

The System Of Kathin Cibara Dana

On the day when, Kathin Cibara Dana is organized, from that sunrise of that day till the sun rise of the next day, Kathin Cibara can be offered. It is good to do weaving, sewing, colouring of cloths during this period. By this rule if the Cibara is prepared and can be offered then body, speech and mental virtue become greater. By sewing cloth purchased from the market can also be offered in principle. But before that kind of offerings it is good to keep engaged in Silanusmriti and Maitri Bhabana. At least five bhikkhu' s presence is needed for performing the charity ceremony.

On the auspicious occasion of Kathin Cibara Dana a great celebration is arranged with various programs, this charity ceremony turns into a festive outlook. But in the celebration, the culture of respect, veneration and self restraint is essential. First Trisaran, then Pancasila is to be taken. Thereafter, there is religion discourse. Afterwards reciting the following stanza cibara to be offered to the Bhikkhus present.

Imam Kathina Cibaram Bhiḳkhusanghaṣsa Dema, Kathinam Attharitum.

Dutiyampi Imam Kathina Cibaram Bhiḳkhusanghaṣsa Dema, Kathinam Attharitum.

Tatiyampi Imam Kathina Cibaram Bhiḳkhusanghaṣsa Dẹma, Kathinam Attharitum.

English Translation

Following the rules and regulations for making meaningful clothing this Kathina Cibara we are offering to the Bhikkhu Sangha

Second time for making meaningful wearing this Kathina Cibara we are offering to the Bhikkhu Sangha.

Third time for making meaningful wearing this Kathina Cibara we are offering to the Bhikkhu Sangha.

In Buddhism there is a regulation that in every occasion every word is pronounced three times. In this way confusion of mind drives out. Deep attention develops. At the time of sacrifice or charity in order to make respect, veneration and mind concentration stronger every word is to be pronounced three times. After the recitation of dedication stanza (Gatha) the Kathin Cibara is to be offered to the Bhikkhusangha.

Bhikkhu Sangha take the Cibara to Shimaghar in order to make meaningful according to Vinoy rules. Thereafter the recitation of Kammabaca from Tripitaka by the approval of the sangha Cibara has to be given to the suitable Bhikkhu of the Vihara. He gets the five merits of Kathin Cibara. But as per rules of Vinoy other Bhikkhus of the Vihara have to approve the Kathina Cibara.



Upasakas- Upasikas are offering Kathin Cibara.

Formalities

The followers of Therabada Buddhism i.e the countries like Srilanka, Miyanmar, Thailand, India, Bangladesh etc. celebrate the Kathin Cibara Dana with great enthusiasm. The Vihara is decorated nicely. In every house relatives and guests assemble. Bhikkhusangha arrives from different Viharas. The whole area takes a festive look. This time, outside the Vihara fair is held with different goods. In the fair people irrespective of religion, caste and creed participate.

Centering round the celebration, national flag and religious flag is hoisted with honour. Buddhist men and women, children, adolescent and youths wearing varities of cloths go to the Vihara with various goods of offering. Religious minded lay devotees from distant place also join religious meetings which are held. Religious discussion continues for a long time. In fine, Kirtan and cultural function are arranged. The Vihara courtyard remains noisy with different celebrations throughout the day.

Good results of Kathin Cibara Dana

Bhagaban Buddha explained the good result of Kathin Cibar Dana to the five hundred Arahat disciples. The place of 'Anabatapta' lake in Himalyas.There he took his seat surrounded by his disciples. It was presented like Devasabha (meeting of the Devas). His seat over the bloomed Lotus surpassed the beauty of Devaloka. Among his disciples Nagita Sthabir explained how he enjoyed the merit of Kathin Cibara Dana.

1. Before thirty Kalpa, I was born as a human being at the time of Shikhi Buddha. Then I offered Kathin Cibara Dana to the Bhikkhu Sangha. As a result of this Dana even to-day I did not meet with any sufferings.

2. I enjoyed heavenly happiness in Devaloka. I became Devaraja Indra for thirty four times.

3. I was born as Brahmha in Deva Kingdom thousand times. Having comedown from the Brahmhaloka I was born as human being at a house of a great rich man with high family status.

4. I enjoyed happiness as soverign King.Wherever I was born I got wealth. I did never face any want.

After Nagita Sthabir, Buddha explained the good result of Kathin Cibara Dana. These are given below:

1. If any donor donates other articles for one hundred years, the result will not be one sixteenth of the result of Kathin Cibara Dana.

2. If any donor donates Bowl, Cibaras and Austapariskar which is usable for the Bhikkhu, the result will not be one sixteenth of the result of Kathin Cibara Dana.

3. If any Dayaka donates Tri Cibaras making a pile as high as the Mount Sumeru these result will not be one sixteenth of the result of Kathin Cibara Dana.

4. If any donor donates eighty four thousand Vihara to the Bhikkhu shangha with gold and silver, the result gained by offering will not be one sixteenth of the virtues from kathin Cibara Dana.

5. Buddha, Pratteka Buddha and the disciples of the Buddha all got salvation as a result of Kathin Cibara Dana.

6. By offering Kathin Cibara Dana all kinds of wealth, fortune and heaven can be achieved.

The result of Kathin Cibara Dana flows from birth to birth. That's why everybody should offer Kathin Cibara at least once in a life with respectful mind.

Activities

Narrate the background of Kathin Cibara Dana.

Narrate five good result of Kathin Cibara Dana as described by Buddha.

Exercise

Fill in the blanks

1. Barsabas introduced by Buddha is a part ……………
2. As per rules and time ………….. is of five kinds.
3. The necessary articles of the Bhikkhus is together called ……………
4. The Bhikkhus who receive Kathin Cibara get rid of ……………Sins.
5. By offering Kathin Cibara all kinds of ………….. , fortune and ……… ….. can be achieved.

Matching

Left	Right
1. Barsabas of the Buddhist is an important	1. observe Pancasila
2. Barshabasbrata is a resort of the Bhikkhu's.	2. thirst will be destroyed
3. Lay Buddhists	3. great
4. If mind can be purified	4. religious ceremony
5. The meaning of Arya is	5. self purification

Short -Answer Questions

1. Where and how many months are Barshabasbrata observed?
2. In which Tithis Bhikkhu Sangha recite Patimokkha?
3. What do you mean by Uposatha?

Descriptive Questions

1.Write when and how Barshabasbrata is observed.

2. Narrate for what motive Buddha promulgated the rules for the observance of the Barshabasbrata.

3. Discuss the duties of the Bhikkhus and lay disciples during Barshabasbrata.

4. Distinguish between Upabasa and Uposath.

5. Narrate when, where and how Kathin Cibara Dana is celebrated.

Multiple Choice Questions

1. Who can observe Uposath?

a. Bhikkhuu b. Householder

c. Mendicant d. Bhikkhu and Householder

2. To how many Bhikkhus Bhagaban Buddha narrated the good result of Kathin Cibara Dana?

a. 300 b. 400

c. 500 d. 600

Read the stimuli below and answer questions no 3 and 4.

Samir Barua observes sila from Ashari Purnima to Kartiki Purnima. In an offering ceremony at the Vihara he got the opportunity to offer Cibara.

3. In which ceremony Samir Barua offered Cibara?

a. Sanghadana b. Austapariskar Dana

c. Kahin Cibara Dana d. Puggalika Dana

4. By the result of the charity what Samir can get?

a. Heavenly happiness b. Birth at a rich family

c. Happiness of a Soverign King d. Mundane happiness

Creative Questions

1. Bodhimitra Bhikkhu, with a view to preach Buddha's message started touring in different areas in Summer. At one stage, rainy season started. Then he reached Dharmapal Vihara. There he stayed for a fixed period and passed his time through religious discussion, meditation, endeavour and study. After some days Bodhimitra Bikkhu left the Dharmapal Vihara to nurse his preceptor while he was seriously ill in the vihara of a nearby village and took him to hospital. After four days his preceptor Bhante came round then again came back to Dharmapal

2025

Vihara and devoted himself to meditation. But many men did not like Bodhimitra Bhikkhu for leaving the Vihara in this way.

a. For how many months Barshabas is observed?

b. Why do the Bhikkhus observe Barshabas?

c. To which ritual of Buddhism do the event narrated in the stimuli fall into? Explain.

d. After leaving Vihara Bodhimitra Bhikkhu passed night in the hospital. This event is the violation of Barshabasbrata rules – critically explain the statement.

2. Sumana and Priti Chakma are two sisters. At the time of Barshabasbrata they go to the Vihara and take Uposath. During that period Sumana Chakma offers goods of daily necessaries to the Bhikkhu and whole day devoted to Buddha, Dharma and Silanusmriti and maitri Bhabana. On the other hand Priti Chakma takes Uposath but does not practice meditation like Sumana Chakma. She leaving religious thinking remains busy with enjoyment and thinks about problems of the family.

a. How is the seniority of the Bhikkhu determined?

b. Explain the utility of Uposath in Buddhism.

c. Sumana Chakma's behaviour is in conformity with Uposath - justify the statement.

d. The behaviour of Priti Chakma is related to Gopalaka Uposath. Do you agree with it? Give your opinion.

Chapter Eight
Biographies

Many learned and Virtuous men were born in the world. They did many virtuous deeds for the benefit of the people. They became immortal in the world due to their worthy contribution. Reading the life stories of those persons men are inspired to lead moral life and to do virtuous deeds. In the Buddhist literature we find the names of many Bhikkhus (Monks), Bhikkhunis (Female monks), Sresthi (Rich monk) and Upasaka-Upasikas (Lay devotees). They are immortal in the Buddhist literature due to their virtuous works. Bhikkhus are also known as Thera or Sthabira. Bikkhunis are called theri. In this chapter we shall be able to read the life of some Buddhist Thera- Theri and some famous Buddhist genious.

By the end of this chapter we will be able to –

- describe the life stories of the Thera-Theri and Buddhist genious
- analyse the religious and social importance of the life stories of Thera-Theri and Buddhist genious.

Lesson-1
Mahakassapa Thera

Mahakassapa was the first disciple of Buddha. By the merit of virtuous deed once he was born in Brahmhaloka. Later, at the time of Buddha he was born in a village of Mahatirtha of Magadha kingdom. His father's name was Kapil Brahmhan. His family name was Pippali Manab. In course of time he was grown up and got married. The name of his wife was Bhadra Kapilani. She was the daughter in a family of Kosiya Gotra of Sagala city of Madda kingdom. She was very beautiful. Due to the bondage of previous births they got married together. They were very pious. Remaining in the family life they used to live in celibacy. Those who take birth in this world coming down from Brahmaloka they remain reluctant from family life. That was happened in case of Pippali Manab and Bhadra Kapilani. After the death of the father Pippali Manab and Bhadra Kapilani received large amount of wealth as heir. But they had no attraction of properties. Pippali Manab resolved to renounce the world. He related his

determination of renouncing the family to his wife. Hearing the determination of her husband, Bhadra Kapilani also determined to leave the family. They donated all their properties and took preparation for renouncing the family. Then the husband said "We should not renounce the family together. People will think that even after renouncing the world they are living together. This thinking will commit sin to them". Then Kapilani said "you are correct. We shall not go in the same way. you go towards right. I will go towards left." Saying this she was going round the husband for three times and saluted the husband and started in the left direction. Pippali Manab started towards right. Just at that time there was earthquake in the world and there was severe sound in the sky.

Gautama Buddha was at that time residing in Mulagandhakuti vihara of Benubana. Buddha by his spiritual knowledge realized that there was the exposition of separation of the celebated Husband and Wife and the cause of earthquake and severe sound was due to the virtuous influence. He also knew that they both renounced the world for the purpose of Buddha. Buddha saying nothing to anybody came out from the house. He walked and walked and sat on a lotus seat under the banyan tree situated in between Rajageha and Nalanda. Then the surrounding area of banyan tree became enlightened by spiritual light. Pippali Manab after walking and walking reached the place. Seeing Buddha from a far his mind was filled with respect. He went in front of Buddha and after salutation said "bhante Bhagaban, you are my teacher. I am your disciple".

Buddha then praised the virtues of Pippali Manab. Then he ordained him with trisarana. After becoming Bhikkhu, Buddha kept his name as Mahakassapa. Buddha started with Mahakassapa on way to Benubana after his ordination. After a while Buddha desired to sit under a tree. Mahakassapa hurridly made a seat for Buddha by his Sanghati cibara and requested him to sit. Buddha said "Kassap your sanghati cibar is very soft. Kasyap thought " As the teacher says that the cibara is soft, then he will not refuse to wear it". Thinking this Kassap said "Bhante Bhagaban, please wear this sanghati cibara. Buddha accepted it and in exchange gave him another cloth to wear. In this way they exchanged their cibara. Buddha wore Kassapa's cibara and Kassapa wore the Buddha's cibara.

After eight days of ordination Kassapa became Arahat. Gautama Buddha praised the limitless virtues of Mahakassapa after calling the Bhikkhus. He was very expert in Buddhist religion and philosophy. Considering his endless qualities, Bhikkhus elevated him to the post Agramahasravaka. On the other side Bhadra Kapilani too was ordained from Mahaprajapati Goutami.

After the Mahaparinirvana (great demise) of Gautam Buddha in order to collect the religious message a great conference was held which is known as First Mahasangeeti. Mahakassap Thera was unanimously elected president of that Sangeeti. Five hundred Arahat Monks were selected for the collection of religious message. Decorating the seat of president Mahakassapa asked question to Upali about Vinoya and Ananda about Dharma. They answered accordingly. Their explanatory Dharma and Vinoya were confirmed by the Bhikkhu Sangha present there. In this way under the presidentship of Mahakassapa Thera, Dharma Vinoya were collected in the First Mahasangeeti.

Mahakassapa was one of the greatest disciples of Buddha. He was wise and virtuous Bhikkhu. After the Mahaparinirvana (death) of Buddha, the Mallas wanted to cremate the dead body in cremation ground. But their efforts were not successful. At last, Mahakassapa Thera saluted the Buddha's legs by putting his head on it. Then automatically he was burnt out in the cremation ground. Becoming Arahat he discoursed many valuable advices to Bhikkhus (Monks). Some advices are given below-

1. The monks shall not live surrounded with great assembly. Because the mind becomes perverted while directing the assembly, companion with monk destroys the concentration. That's why Samadhi (Meditation) goes beyond reach. It is difficult to fulfill the desires of different persons. That's why in leading the assembly seeing the vices with mental eyes, remain aloof from it.

2. The mendicants shall not engage themselves in priesthood. Because in priesthood mind becomes impure. Bhikkhu's thirst and greed increase as a result of which they are deprived of getting good result(merit of the way of salvation).

3. Bhikkhus will not join on many activities. They will avoid the corrupt friend. They will not try for material gain. Bhikkhus deeply engaged in greed leave the purity of character.

4. If the shame and fear of Monks always remain with them they don't take rebirth again. Their virtue of celibacy is increased.

Activities

Under whose presidentship messages (teachings) of Buddha were collected ? Write some advices of Mahakassapa Thera.

Lesson-2

Utpal Barna

Meaning of the word 'Rhiddhi' is acquiring supernatural power through meditation . Among the male and female disciples of Buddha many attained this supernatural power. Among them Theri Utpal Barna was great. But she did not get it in one birth. For this she had to undergo with severe endeavour in many previous births. At the time of Padumuttar Buddha she was born in a noble family of Hangshabati city. She was religious minded since her early age. Being grown up she used to go to the vihara of Padumuttar Buddha to listen his religious discourse. One day in the Vihara (monastery) she saw that Padumuttar Buddha gave a position of a great supernatural power to a Bhikkhuni (Female monk). Seeing this she wished in her mind to be a holder of the greatest supernatural power. Then she offered Mahapuja (Great worship) and donation with devotion to Padumuttar Buddha and his disciple for a week. Having performing puja she paid respect to Padumuttar Buddha and wished to be a great Rhiddhimati of supernatural power. Padumuttar Buddha blessed her for the fulfillment of her desire.

After various births acquiring many virtues she was born in a rich family of Sravasti at the time of Gautama Buddha. Then she was named as Utpal Barna. The meaning of Utpal is blue Lotus. The colour of her body was like blue lotus. That's why she was named like this. Not only for the beauty but also for the virtues she was uncommon. Slowly she grew up. The tale of her beauty and virtues spread towards all directions. Being attracted by the beauty and virtue of her, kings, great kings and

richman (Sresthies) sent proposal to her father for marrying her. Sresthi could realize that danger is eminent. If he arranges her marriage with one king then other king will be unhappy and annoyed. In this way enmity will develop. There will be battle between the kings. Many persons will die. He was enquiring the way to get rid of this danger. At last as a means of solution he asked his daughter, "mother will you be able to take pabbajya (to take wondering asceticism)". She had virtues which she stored in her previous birth. Being pleasant Utpalbarna gave her consent to her father to accept Pabbajya (Wondering asceticism). Being happy the father took her to the Bhikkhunis. The Bhikkhunis offered her Pabbajya. After receiving Pabbajya some duties of uposatha rooms was allotted to Utpalbarna. She performed different work of uposatha rooms as her duties. She devoted herself on meditation and endeavour. After endeavour she obtained the memory of her previous births, knowledge of knowing other's mind, spiritual eye, spiritual knowledge and supernatural power. At last she became Arahat.

Buddha in a congregation of the Sangha (assembly of monks) in recognition to her works gave Utapalbarna the greatest seat of supernatural power. Attaining Arahat and endowed with the bliss of meditation and success she recited some stanzas. From these stanzas a few English translation is given below:

1. The memory of my previous birth is at my possession. I have acquired the knowledge of knowing other's mind. Spiritual eye and spiritual learning is in my possession.

2. I got the supernatural power. I am free from attachment (Asaba). I am an expert in great experience. My desire has been fulfilled with the attachment of Buddha Sasana (Buddha's adminstration).

3. My mind is tamed. I am placed in the Rhiddhipada (place of supernatural power). I am expert in six profound knowledges (Shara Abhiggya). Sex, thirst and aggregates (Khandas) pierce like a shell. Pleasure of enjoyment is a small thing for me. Removing the darkness of ignorance I have destroyed all kind of thirst and worldly pleasure.

Activities

Write what problem would have been created if Utpalbarna did not receive pabbajja.

Lesson- 3

Amrapali

Amrapali was born at a Royal Garden of Baisali under the big mango tree. The care taker of this garden nourished her. Because of her birth under the mango tree her name was kept as Amrapali. With the growth of Amrapali she became very beautiful. The princes of surrounding kingdoms were moved by her loveliness and beauty. All princes at any cost wanted to marry her. Nobody was ready to sacrifice. It became the prestige issue of the princes of marrying her. As a result, quarrel started among the princes. Gradually, it got the shape of a war. At last in order to end the war Amrapali decided not to marry anybody. She chose the life of royal dancer. As a result, a cordial relationship was established between her and the princes.

Amrapali gradually got wealth and land properties from the kings. In her middle age one day on hearing religious talk of Buddha she felt about impermanence. She realized that body, beauty and youth etc are temporary and impermanent. Thereafter, she invited Buddha and his disciples to hear the religious discourses. Buddha accepted the invitation and appeared in the house of Amrapali. Buddha observing the sign of salvation in Amrapali preached her Dharma. Hearing the Buddha's religious speech Amrapali established a vihara (Monastery) in her own garden and dedicated to Buddha and his disciples. At that time in order to exercise the Buddha's religious rules she was admitted to the Bhikkhuni life. After admission to the Sangha (Bhikkhuni life) she concentrated herself on endeavour and meditation. Taking transience as the subject matter of her meditation she paid attention to the practice of meditation. Gradually she received inward eyes. In this way she could see the event of her previous births.

After receiving the inward eyes one day she was looking into the events of his previous birth. She saw that through pious activities in her previous birth she earned virtues for which taking birth at the time of Shikhi Buddha she was able to enter into the Bhikkhu sangha. Then in one day she joined Caitiya worship with other Bhikkhunis. After worship at this time of wondering a senior Arahat Bhikkhuni was in her front. That Bhikkhuni suddenly spit in the Campus. Seeing this Amrapali criticized the senior Bhikkhuni with bitter words. Due to this sin originated out of bitter words. She was born outside the house under a tree during the time of Gautam Buddha and she could not perform her family life.

She devoted to meditation taking into the consideration of the impermanence of all things. She became Arahat and destroyed the chain of birth and death and got salvation from all kinds of sufferings. She recited many stanzas being delighted with salvation. The gist of her stanzas are given below:

"Once my body was beautiful and charming. But today it is seized with infirmities of old age and it is like a dilapidated house. Basically this body is a house of sorrow."

Reading the life of Amrapali we can see that everybody is to do penance for his miss deeds. Nobody gets rid of the act of misdeed. Good actions bring good result, bad actions bring punishment. That's why all the time man has to control anger. One should not speak bitter words. Considering the result of action everybody should refrain from bad actions.

Activity
Body, beauty and youth etc all are perishable and most temporary – justify this statement.

Lesson-4

Sresthi Anathapindika

During the life time of Buddha besides Bhikkhus there had been many lay devotees of Buddha. Anathapindika was prominent among them. At that time in Sravasti there lived a Sresthi (Rich man) Sumana by name. He had a son named Sudatta. After the death of his father he was the owner of much wealth as heir. Such rich men are known as Sresthi. Sudatta sresthi was a charitable person. He used to donate to the poor with open hand. No needy person returned back from his home with empty hand. Specially he offered (Pinda) food to the orphans. Pinda means food. He was specially known to everybody as 'Anathapindika'.

Once Buddha was residing at Jetabana in Rajagriha. At that time Anathapindika arrived at Rajgriha for business. There he was guest at his friend's house. He had been guest at his friend's house for many times before. Then he received much hospitality. But at that time nobody came to extend hospitality. His friend was also very busy. He asked his friend why he kept himself busy. The friend replied "I have invited Buddha. He will come to my house with his disciples. We are busy for his reception, service and entertainment".

Hearing the news of Buddha's arrival, the mind of Anathapindika became happy. He did not tell anything. On that night he could not sleep well. Early in the morning he went to Buddha in Jetabana. Buddha was then wondering. Sresthi after showing respect to Buddha took his seat in one side. Buddha realized the condition of his mind and gave religious teaching to him. After hearing Buddha's teachings, Anathapindika attained Srotapatti. Srotapatti is the first step towards the attainment of Nirvana. It is achieved through deep concentration of mind. While returning Anathapindika invited Buddha to observe Barshabasa (Lent period) in Sravasti. Buddha accepted his invitation.

After returning to Sravasti Anathapindika was thinking how to satisfy Buddha. In Sravasti there was a nice garden of prince Jeta. After request for many times he bought this garden with eighteen crores golden coins. There he built an attractive Mahavihara. In the middle of the Mahavihara a Mulagandhakuti was built for Buddha. Arround the Mahavihara there he built eight separate rooms for the eight Sthabiras. Moreover wondering place abode for the Bhikkhus, big ponds (Dighi) were also built. The distance between Rajagriha to Sravasti is ninty miles. He built forty five places of rest within two miles for Buddha's journey. For all these construction he spent eighteen crores golden coins.

Dedication ceremony of the Vihara continued for three months. The expenditure of festival was also eighteen crores of golden coins. The name of this place was named as Jetavana according to the name of Prince Jeta. The name of this Vihara was named as 'Anathapindika Arama'. Anathapindika was a great abode of Buddha . Every day he used to visit the Vihara for three times. He paid respect for Buddha and heard religious discourse from Buddha. In the house of Anathapindika every day food was ready for the Bhikkhus (monks). Buddha observed nineteen Barsabas in Anathapindika's Arama. The contribution of Anathapindika in propagation and preaching of Buddhism is memorable.

In recognition to his charitable works Anathapindika has been immortal in the history of Buddhism. Even today's Buddhists of the world remember him with respect. They praise him. Everybody tries to engage himself in charity and service being influenced by his charitable works.

After reading the life of Anathapindika it is to be realized that charity makes a man great. Through charity, merit, fame, respect and praise can be achieved.

Activity
Make a list of the organizations built and the welfare activities run by the donation of the rich man in your area.

Exercise

Fill in the blanks

1. Mahakassap was Buddha's first………...
2. Gautam Buddha was then residing at the …………. of Benubana.
3. After …………….. days of ordination Mahakassap became Arahat.
4. Among the Bhikkhunis Theri Utpalbarna was …………. in supernatural power.
5. Her colour of the body was like …………...
6. As good action brings………….. so also bad actions brings …………...
7. In recognition to his charitable works …………has been immortal in the history of Buddhism.

Matching

Left	Right
1.Mahakassapa among the disciples of Buddha	1. should refrain from bad deeds.
2.In ancient time richmen were called	2. was the greatest.
3. Among the Thera and Theries, in supernatural power was great	3. Jetabana.
4. Considering the result of bad deeds everybody	4. Utpalbarna.
5. According to the name of Jeta the place was named	5. sresthi.

Short-Answer Questions

1. Why was there earthquake at the time of renunciation of Pippali Manab?
2. What is the cause of naming Amrapali?
3. Where did Anathapindika construct Vihara?

Descriptive Qustions

1. Explain the story of Thera Mahakassapa's sacrifice.
2. How did Utpalbarna attain the greatest position in supernatural power?
3. Discuss What lesson we get about the action and it's result from the life of Amrapali?
4. Narrate Why Sudatta Sresthi was named as Anathapindika ?

Multiple Choice Questions

1. What is the name of first Mahasrabaka of Buddha?

a. Sariputta b. Sibali Buddha

c. Anathapindika d. Mahakassapa

2. What is the meaning of the word 'Pindo' ?

a. A special pot b. Food of the night

c. Food or Food stuff d. Thread and Needle.

3. Why Kapil Brahmin & Bhadra Kapilani left the worldly life?

a. Because they were in Brahmaloka in ancient time

b. Because of their difference of mind

c. There was social hindrance

d. By the bad instigation of the relations

Read the stimuli below and answer the questions no. 4 & 5

Suchana was born in a most nasty environment of a slum area. When she grew old she was very beautiful and was caught at the sight of many rich men's sons. To get rid of these evil eyes she received pabbajja after listening to the religious discourse of Bhikkhu and attained supernatural power through endeavour and meditation.

4. What is beyond the mental change of Utpalbarna?

i. Impermanence
ii. Salvation
iii. Mortality

Which one is correct?

a. i b. ii
c. i & ii d. ii & iii

5. After endeavour & meditation what is achieved?

a. Meditation b. Inward eye
c. outward eye d. *Srotapatti*

Creative Questions

1. Suchitra and Aparna are two sisters. In beauty and merit they were unprecedented. At a leisure period of study Suchitra visited Vihara to listen to Buddha's teachings and desired to be the superior Bhikkhuni. After finishing her study their father put proposal of Suchitra's marriage, but she refused. Hearing the Beauty and merit of Suchitra many aristocrat family came with proposal of her marriage. In this situation apprehending the quarrel among the aristocrat families regarding her marriage, her father with the consent of her daughter Suchitra allowed her to take Pabbajja. On the other, there started a competition for marrying Aparna. Aparna did not give consent for marriage and kept herself engaged in various cultural activities. At one time she was inspired by religious culture, then she felt that body, beauty, and youth are most temporary and shall be destroyed one day.

a. Who was the first Mahasrabaka of Buddah?
b. Why was first Mahasangeeti held ? Explain.
c. The story of Suchitra mentioned above has similarity with the life of which theri? Explain.
d. “Body, beauty and Youth are not permanent and it will be destroyed one day.” How far is it similar to the life story of Amrapali? Analyse it.

2. Bidhan and Nilima both were virtuous. The praise of their merits spread all around the village. At one time they married each other but they were very much eager to practise chastity than that of family life. At one time in order to follow the path of a religious leader their marriage was cut off. At that moment the world trembled with a huge devastating sound. In this way their religious journey became successful.

a. What is the meaning of the word 'Riddhi'.

b. Why did the Bikkhus elect Mahakassapa to the post of Aggrasrabaka.

c. In the life of which Thera and Theri.The event of stimuli was occurred Explain.

d. As per description of the stimuli what may be achieved by Bidhan and Nilima in this life and in the next life. Explain in the light of Text Book.

Chapter Nine

JATAKA

Jataka is an uncommon book of Khuddhakanikaya of Sutta Pitaka. In this book different events and stories of Gautam Buddha's previous births are narrated. The stories of Jataka are rich with the stories of moral teachings. As a reference the politics, economics, society, culture, literature and archeologies of ancient India have been discussed in Jatakas. That's why Jatakas have been considered as a source of ancient Indian history. In the case of writing ancient history of India the importance of Jataka is limitless. In order to develop the literature of Asian continent Jataka has got a deep influence. In this chapter we shall read the origin and style of Jataka and shall read some Jatakas also.

By the end of this chapter we will be able to-

- explain the origin and style of Jataka.
- narrate different stories of Jataka.
- describe ancient social condition.

Lesson-1

Origin and style of Jataka:

According to Buddhism, one cannot be a Buddha by the result of action of one birth. Bodhisattva was born in many families in different shapes. After performing Dana, Sila, Parami etc, he developed his character. In every birth he did many welfare activities and gradually he enhanced himself from high position to the highest position. At 550 births Bodhisattva became Buddha.

After enlightenment Buddha received the eye of knowledge, through which he could see the events of his previous births. After getting enlightenment he possessed this super-natural power. At the time of his religious discourses to the disciples he told many stories, events of his previous birth as reference. The disciples heared those stories attentively and stored them in their memory. In later period these were compiled in the sangeeti (council). These stories are known as Jatakas.

Generally the meaning of the word Jataka is "Who has born". But in Buddhism the word Jataka has been termed as special meaning. In Buddhist literature the stories of Buddha's previous birth is known as Jataka. All the stories of Jataka are didactic . The aim of Jataka is to inspire men for performance of good deeds. So it can be said that in order to inspire people to moral education from the Buddha's birth story as Bodhisattva Jataka has been originated.

If we analyse the style of Jataka it is found that Jataka is divided into three parts: a.Pratutpannabastu b. Atitabastu or main story c. Samabadhan

Pratutpannabastu

First part of the Jataka is Pratutpannabastu. It is considered as present story. In this part there is a narration about whom and for which purpose Buddha told the story.

Atitabastu

The second part of Jataka is Atitabastu. In this part the past story of Buddha and the events at that time has been narrated. This part is the real Jataka story. Therefore it is called as the main story.

Samabadhan

This is the third part of Jataka. In this part it is shown that Buddha and the related person of the Jataka are the same. This part is also known as the solution.

Activities

What is the meaning of the word Jataka?

What do you mean by Jataka?

Lesson-2

Importance of Jataka lesson

Gautama Buddha in lucid language narrated the deep message of religion through Jataka stories. That's why it is not only a story but also the advice of Buddha. In each Jataka he presented a subject of moral lesson. That's why by reading Jataka moral education can be obtained.

Jataka is the unlimited storehouse of ancient history. In Jataka there are many information of the Social Condition, Education, Literature, Culture, Trade and Commerce, Politics, Religion, Philosophy, Archeology, History of Buddha's time. Therefore in order to know the history of ancient India reading Jataka is essential.

Buddhists believe in the result of action. In Jataka there are many examples of the result of action. Reading Jataka one can know the consequence of the good and bad action. As a result, people are encouraged to avoid the bad deeds and to do good deeds. After reading Jataka superstitions are eliminated. In Nakkhatra Jataka we find people facing bad situation due to superstition. In Jataka, there are stories dealing with good result for good deeds and bad result for bad deeds. From Kalakarni Jataka we can learn that how one should help his friend at his days of danger. In absence of Bodhisattva his childhood friend Kalakarni saved Bodhisattva's property from the hands of a gang of dacoits.

In Jataka stories there are good advices on good conduct, compassion towards living beings, glory of charity, development and utility of world life. These are the stories of Buddha's fulfillment of perfection through birth to birth. There virtues are helpful to build moral and ideal life. Through Jataka teaching misguided friends can be diverted to right way. For that reason for the making of a healthy family life and social life as well as for the development of personal life one should study the Jataka stories.

Here some Jataka stories are narrated.

Activity

What lesson do we get after reading Jataka?

Lesson- 3

Banarendra Jataka

During the reign of Brahmadatta, the king of Benaras, Bodhisattva was, born as a monkey. In his full growth he was very strong. He used to roam lonely on the bank of a river. On the other bank of the river there was a mango and Jackfruit island. There was a stone hill in the midst of the river, on

the bank of which Bodhisattva lived. Bodhisattva everyday jumped over the hill from the bank of the river and by another jump reached the island. In this island he would eat mango and jackfruit and loaded his stomach fully and in the same way he returned back in the evening.

On the river there lived a crocodile with its wife. The pragnent wife of crocodile saw Bodhisattva, crossing the river in the evening and desired to eat the heart of him. She expressed her desire to the crocodile. In order to fullfil the desire the crocodile sat on the hill in the evening for catching Bodhisattva.

Bodhisattva in every evening before returning observed attentively how much water of the river increased and how much stone woke up. One day after whole days roaming in the evening, became astonished to look at the hill. He observed that the water of the river neither increased nor decreased where as the upper portion of the hill was a bit high. Confusion arose in his mind, He thought that the crocodile has set on the hill definitely in order to catch him. To be more sure he called the hill with loud voice. 'Oh hill' Not getting any response he called again. This time also he did not get any response then said, "Brother hill! Why are you not giving any answer?"

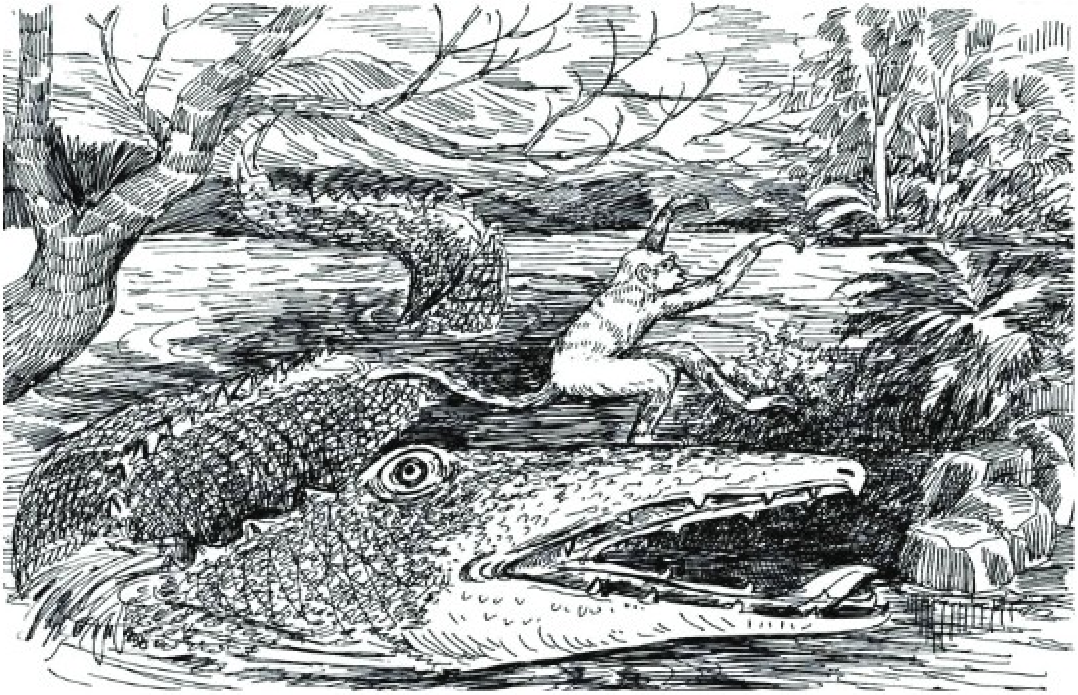
Crocodile thought,"this hill definitely used to response by the call of the monkey every day. Today I would response in lieu of the hill." In response he replied "Who is there, are you not monkey?"

Bodhisattva asked "who are you?" He replies "I am crocodile".

"Why are you sitting on the hill?".

"My pregnant wife has a desire to eat your heart that's why I have come to catch you"

“Brother crocodile I am going to surrender to you. You open your mouth, I am going to jump inside of your mouth then you will catch me.”



Crocodile and Monkey.

When crocodile opens the mouth it can not see anything with two eyes. As Bodhisattva with this tact tried to save his life, the crocodile could not understand. He according to the direction of Bodhisatta opened his mouth then his eyes were closed. In this condition he in one jump sat on his head and in another jump very quickly reached the other bank of the river. Seeing this event the crocodile became mum and said to the monkey- "oh! Monkey with the four virtues all enemies can be conquered." The four virtues are- Truth, Patience, Sacrifice and promptness. You possess these four virtues. I salute you.

Thus praising the Bodhisattva in disguise of monkey, the crocodile disappeared.

Moral advice :- Face the danger with patience and intelligence.

Activities

How did the monkey use to go from one bank to other bank ?

How did the monkey save himself from the hands of crocodile?

Describe if you saved yourself from any danger by intelligence.(Group work)

Lesson-4

Deva Dharma Jataka

In ancient time in the kingdom Benaras there was a king named Brahmadatta. At that time Bodhisattva was born as a prince. His name was Mahingshasa Kumar. After three years of his birth a younger brother was born. His name was Chandra Kumar. Queen died when Chandra kumar was grown up a little bit. King Brahmmadatta married again. After some time younger Queen gave birth to a son. His name was Surjakumar. The king became happy and requested his Queen for any blessing. Queen did not receive any blessing at that time. The Queen said "Oh king leave it now, in future I will pray for blessing."

Surja Kumar became adult. The Queen then said "at the time of Surja Kumar's birth you wanted to give me blessing. Please give it now. Please make my son King." Brahmadatta replied "My eldest two sons are vigorus like fire. Keeping them aside I cannot make the younger Kumar a King." The Queen was not satisfied with king's reply. She started to disturb the king on this issue. The King became worried. He apprehended that the Queen might harm to his two eldest sons.

Thinking this the King called his two elder sons and said "Oh! my dear son, at the time of birth of your younger brother I wanted to give blessing to the younger Queen. Now she wants to make Surjakumara a King in turns of blessing. But I don't want that he becomes a King. I apprehend for this reason that the Queen may do harm to you. You please take shelter in the forest. After my death as per law the eldest son will get the thrown. At that time you take all measures in that way. Saying this he gave farewell to his elder sons."

As per father's order two Kumars came out from the palace. Outside the palace Surja Kumar was playing. Hearing from the two brothers of their mission to the forest, he also accompanied them. Three bothers reached up to the Himalayas. There sitting under a tree Bodhisattva asked Surjakuamar to take bath near a pond and to drink water. At the time of coming back bring some water for us on lotus leaves.

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On that pond a water demon lived.The water demon received the pond from a Kuber (Hindu god of wealth). At the time of donation, Kuber told him,"you would be able to eat a man if he goes down into water and devoid of Deva dharma. If anybody does not go down into water you cannot eat him. Surjakumar was not aware of it. He got into water. The water demon caught him at once and asked, "do you know Devadharma?" Surjakumar replied, "yes I know. People know Sun and Moon as Devote (God)". Demon said,"it's false. You don't know Devadharma", by saying this he took him to his own house and chained Surjakumar.



Three Princes are going to the forest.

As Surjakumar getting late in returning back, Bodhisattva sent Chandra kumar for the enquiring of younger brother. The water demon also asked question to Chandra kumar,"what is Devadharma"? Water demon could not be satisfied with the answer of Chandra kumar. So he chained Chandra Kumar in his house too.

While Chandra kumar was not returning, Bodhisattva thought his two brothers were in danger. He suspected that definitely there lived a water demon. Readily he was waiting for the water demon on the bank of the pond with arch, arrow and sword. The demon saw that Bodhisattva was not going down into the water. Then hein disguise of a resident of a forest came to him and said 'Brother you are tired. There is a nice pond in front, please go and take bath going down into water. Drink water. With this your boredom will be over.'

Bodhisattva could recognize the water demon. Water demon too finding no other alternative confessed everything. Then Bodhisattva said,"I know what is Devadharma. Do you like to know from me about that?"

The demon said yes,"I want."

Bodhisattva said 'I am very tired now. Let me take rest first, then I will tell.' Then the demon allowed him to bath, supplied food and drink decorated a seat and allowed him to sit. Bhodhisattva sat on that seat. The Demon sat near his feet. Then Bodhisattva said "Who works pious deed gently, truthfully and with pure heart he is attached to Devadharma. He who feels shame when thinks that there is sin in his mind, he is attached to Devadharma."

Hearing this explanation the Demon became very happy and said "You are learned. I am satisfied with your talk. I am paying respect to you. Now I am returning back one of your brother. Tell whom I will bring." Bodhisattva replied "Bring my younger brother."

Demon said "you know Devadharma but you are not working in accordance with it. Why are you not wanting middle brother in lieu of younger brother?"

Bodhisattva replied "I know Devadharma and working in accordance with it. The youngest brother is my step brother. For him we are the resident in the forest. My step mother wanted to make him king. But our youngest brother accompanied us to the forest. He did not think even a day to return back to the palace without us. In this situation after returning back if I say that the Demon has eaten him, then nobody will believe. That's why I am demanding him."

Being satisfied, the Demon returned his two brothers. Then Bodhisattva said to the Demon "As a result of your sinful actions in the previous birth, you are demon today. Still you are not purified. In this birth also you are commiting sin. For that you will be born in hell after death. and face difficulties. Therefore try to do good work from now and lead your life in a pure way. Then you will get salvation."

In this way Bodhisattva turned the demon to the right path and began to live in the forest. One day he got the news of his father's death and returned to the kingdom. He became the king of Benaras. He appointed Chandra kumar as Uparaj (viceroy) and appointed Surjakumar as commander-in chief. He also built a beautiful house for the Demon to live. In this way, after performing the Rajadharma he died. Due to the merit of his virtuous deed he was born in the heaven after death.

Moral advice :- Victory is indispensible through the path of Dharma.

Activities

Why did the King want to give blessing to the Queen?

What did Bodhisattva speak to the Demon to bring him to the right path?

Lesson-5

Padma Jataka

In ancient times during the reign of King Brahmadatta of Benaras , Bodhisattva was born as a son of Sresthi. Then inside the city, Lotus bloosmed in a pond. A man was the caretaker of this pond. His nose was cut.

One day in Benaras the news of a festival spread out. Bodhisattva along with three Sresthi (Richman) son determined to go to the festival wearing the garland of Padma (Lotus). They appeared to the pond in greed of lotus (Padma).

The keeper of Padma was plucking Padma at that time. They started to praise the Padma keeper.

First sresthi (richman) son said " Hair and beard will grow up as before within 2 days having being cut off as many times. Brother Podmakeeper; your cut nose also will become full shape being grown up like hair and beard. So kindly give me some Lotus." Hearing this the Padmakeeper became angry. He did not give any Padma (Lotus) to him."

The second son of the sresthi (richman) said "in Autum if any body sows seed, from this seed grows sapling. So also your cut nose will take full shape. In future brother Padmakeeper became angry and did not give any Padma."

The third son of Sresthi as Bodhisattva said,"These are the dialogue of a fool. For getting Padma they are requesting you humbly. A Cut nose will not be born again nor it will grow up. I have told you the truth. Brother Padmakeeper, please give me some Padma."

Listening to the word of the third Sresthi' s son the Padmakeeper became happy and said- "This two persons have told a lie. They made flattery with me. You have told the truth. Hence you should get Padma (Lotus).

The Padma Keeper awarded the third son of the Sresthi with a big garland of Padma.



The Padmakeeper plucking lotus.

Moral advice :- Flattery never brings good result.

Activities

Why did the Padma keeper give Padma to the third son of Sresthi ?
What lesson do you gain by reading the story? Narrate.

Lesson- 6

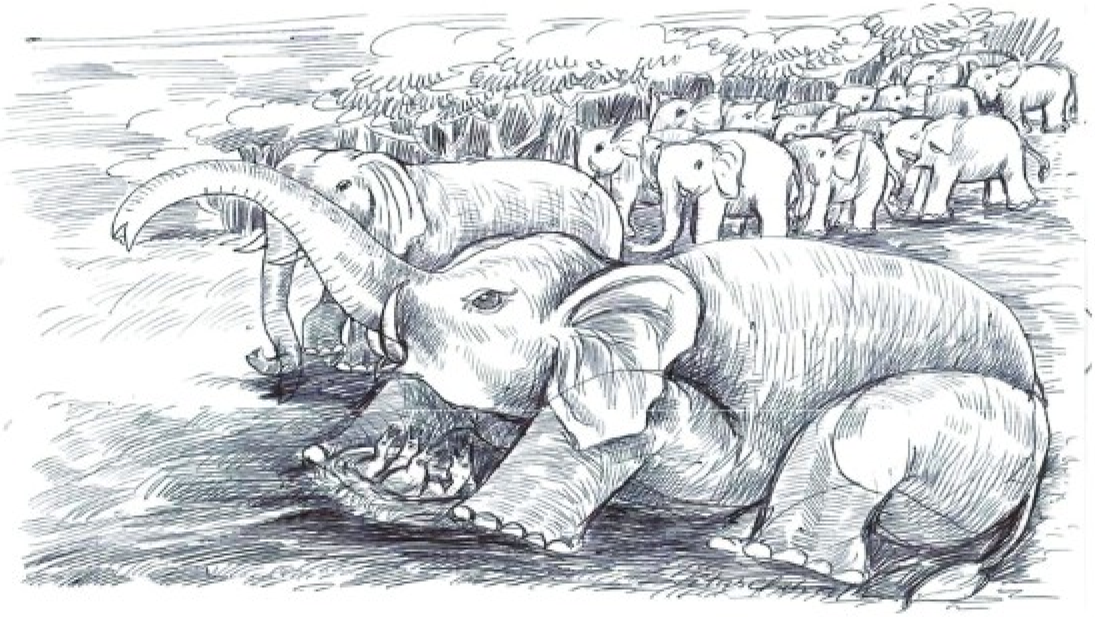
Latukika Jataka

In ancient time Bodhisattva was born in a family of elephant and became the leader of eighty thousands elephants. At that time a bird named Latukik laid eggs on the roaming place of the elephants. Once birdling came out from the eggs.

Still then the birdlings were featherless, that's why they could not fly. At that time Bodhisattva appeared there with his companions . Then the mother of the birdlings became restless to save the life of her birdlings. She thought that right now the life of the birdlings would be trodden under the feet of the elephant.

That's why she appeared before Bodhisattva, looking like an elephant. She appeared to Bodhisattva to save his birdlings by covering with two wings. She said,"Oh! the king of elephant, You are sixty years old, you are talented, you can roam over the plain land of the hills. I am paying my respect to you uniting my two wings.

Please don't kill my birdlings." Bodhisattva replied, "Oh! the mother of lotukik bird, don't be afraid, I shall protect your children," saying this he protected the birdlings under the space of his legs." After the passing away of eighty thousand elephants one by one, he went aside. Before leaving the place he informed the mother of latukik bird, "In our back there is a separated elephant. He is alone. He does not hear us, and does not obey my command. So pray for saving the life of your birdlings." Latukik bird thanked him and gave him farewell. Thereafter the groupless elephant arrived. Mother lotukika bird combined her two wings and made cordial prayer to him to save his sons. She said "Oh! alone resident of forest, famous king of the elephant. You are sixty years old, you roam over the plain land of the hill. I am respecting you with my two wings united. Please save my feeble birdlings." Then the elephant said "Latukika bird, I will tread your birdlings. You are weak, you cannot do anything to me. I can finish hundreds of latukika birds like you by my left leg." Uttering this he pressed the birdlings by his leg and left the place by shouting.



Lotukika in disguise of Bodhisattva like elephant saving the birdlings.

Mother Latukik sat on the branch of a tree and said "Oh! king of elephant, you are going today by shouting. After some day you will feel what I can do. You don't know that the strength of knowledge is greater than that of the body. I shall teach you a good lesson."

Then the Latukika bird made friendship with a crow. The crow was happy with his friendship and said "Friend, tell me what can I do for you."Latukika bird said "Friend,will it be possible for you to put out the eyes of the elephant, lonely roaming in the forest with your sharp beak?" The crow hearing the miserable story of the latukika bird replied in the affirmative.

Then Latukika bird established freindship with a blue fly. The fly too, hearing the sad story of Latukika like crow got pain. Latukika bird said " When brother crow will put out the eyes of the elephant then you will lay eggs over there. This is my request.’’ The blue fly approved it. The frog too heard the story of latukika. Then Lutikika said "Oh! brother frog! When the elephant the alone resident of the forest will be restless by the pain of the eyes then he will roam here and there for drinking water, then you will make sound going over the hill. When he will climb the hill then you will make sound coming down from the hill. Then the elephant will try to get down from the hill. At the time of coming down his legs will slip, he will fall down to a ravine and will die. This is my only request." The frog agreed.

Then the crow plucked out two eyes of the elephant. The Blue fly laid eggs there. The elephant became restless from pain and started roaming. The frog started to call from the top of the hill. The elephant with much trouble reached on the top of the hill. Then frog started to call from the ravine. The elephant started to get down, but blind elephant fell down to the ravine and died.

In this way latukika bird defeated the big elephant by intelligence.

That helpless elephant was Devadatta.

Moral advice :- Knowledge is more powerful than physical strength.

Lesson-7

Mitramitra Jataka

In ancient time Brahmadatta was ruling in Benaras. At that time Bodhisattva was born in a Brahmin family. Gradually he was grown up. When he reached in puberty, his parents wanted to chain into family life. But his indifferent mind to worldly affairs did not attract him. He wanted to renounce the world. After endeavour he received the knowledge of previous memory and merit of meditation.

He had many disciples. He used to live in province of Himabanta through practice and meditation with his disciples. One of his disciples was nursing a motherless baby of elephant. The preceptor forbade him to do that because ferocious animal cannot be believed. They will bite if they get chance.

The baby elephant gradullay grew up. He used to roam in the forest in quest of food. In the evening he returned back. One day being angry he fled away to the forest after killing his fosterer. He never came back.

Other hermits after cremating his dead body came to Bodhisattva. Appeared before him asked "Oh preceptor! What is the method of determining the idea of friendship and idea of enmity? "

Bodhisattva in reply said "Who comes to see but does not laugh, does not response to felicitation, keeps himself aloof, speaks one thing does another. This people are inimical."

On the other hand who helps, wishes for benefit, sweet spoken, helps in the days of distress, he is known as a good friend. He who works seeing the faults of the foes and seeing the virtues of the friends is intelligent.

Bodhisattva in this way explained the nature of friends and the foes. He inspired his disciples to lead life in a true way.

Moral advice :- It is the duty of an intelligent man to determine the friends and the foe.

Activity
Write how friend and foe are identified (Group task).

Exercise

1. Fill in the blanks

a. According to Buddhism by one birth's ………… one cannot be Buddha.

b. Every Jataka is divided into ……………. parts.

c. When crocodile opens the mouth then …………… become close.

d. In this pond a ……………. lived.

e. The baby elephant …………. up.

Short-Answer Questions

1. After how many birth Bodhisattva got enlightenment ?
2. What was the desire of the pregnant wife of the crocodile in Banarendra Jataka ?
3. How many brothers of Mahisasa Kumar were there Write their names.
4. Who is intelligent in Mitramitra Jataka ?

Descriptive Questions

1. Write what you know about the utility of reading Jataka in Buddhism.
2. What is the main teaching of Padma Jataka ? Discuss.
3. According to Mitramitra Jataka explain what is the method of determining the friend and foe?

Multiple Choice Questions

1. How many parts of jataka?

a. Two b. Three

c. Four d. Five

2. Truth, patience, sacrifice and judiciousness are the main theme of which Jataka?

a. Devadharma Jataka b. Mitramitra Jataka

c. Banarendra Jataka d. Latukika Jataka

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Read the stimuli below and answer question no 3 and 4.

Binod Chakma was paid servant of tyrannical ruler.This ruler arrested the corrupt people of the village and gave them punishment as well as kept them in hunger.But Benod Chackma was truthful and judicious.So he gave little punishment and arranged food beyond the knowledge of the ruler.In this after finishing his service he died with sense.

3. In the light of jataka what kind of man Binod Chakma was?

a)Devadharma attached b)Rajadharma attached

c)Brahma dharma attached d)Lokadharma attached

4. By which characteristic Binode Chakma will receive

i. Heaven

ii. Brahma family

iii. Deva family

Which one is correct?

a. i b. ii

c. i and ii d. i, ii and iii

Creative Questions

1. Once upon a time there lived a Yakkha(Demigod) in a forest. He used to test the intelligence of man by taking different figure (shape). One day in a figure of forest man he appeared before Buddisattva and said "Brother you are weak and tired. There is a clean pond. If you desire you can bath in the pond and can remove your tiredness. Bodhisattva realizing the cleverness of forest resident rejected his request."

a. How many parts are there in Jataka?

b. Explain the necessity of reading Jataka.

c. Which Jataka has similarity with the story of the stimuli ? Explain.

d. Analyze the gist of stimuli event in the light of textbook.

2. Event: I

An old woman with wink eyes sat beside a garden with a basket of mango. Rima, Shima and Jhuma while passing that way met the old woman. Seeing the mango basket they desired for eating mango. Rima, Shima explained the beauty of the eyes of the old woman in many ways. But the old woman being angry did not give any mango to them. Jhuma said the real truth and told that her wink eyes is due to result of her deed. The old woman became happy and gave her mango to Jhuma.

Event: II

Joyanta Chakma nursed a snake and made grown up. He kept the snake in a bamboo basket and went out from house for one or two days. After returning home while Joyanta was trying to feed the snake, he died at the bite of the snake.

a. What was the name of Bodhisattva in Devadharma Jataka?

b. Explain why three princes came out from the palace?

c. What similarity you find with event no 2 and any Jataka? Explain

d. "Flattery never brings good result." This advice of Padma Jataka is how much related with the event in I ? - Explain.

Chaptrer Ten

Buddhist Heritage And Worth Seeing Places

There are many places, Viharas and Cetiyas which are related to the memory of Buddha, Buddha's disciples, Upasaks-Upasikas, Kings and Erudite Buddhist monks. These are known as Buddhist Heritage and places of interest. These heritage and worth seeing places are situated in many places of the world. Most of them are situated in India. In this chapter we shall read about the Buddhist heritage and places of interest like Nalanda, Rajagriha, Srabasti and Takkhasila.

By the end of this chapter we will be able to-

- ❖ give description of these historic Buddhist heritages and places of interests.
- ❖ explain the necessity of the preservation of these Buddhist heritage and places of interests
- ❖ analyse the religious importance of these Buddhist heritage and place of interests.

Lesson- 1

Introduction of historic Buddhist heritage and place of interest

Siddhartha Gautam after six years of rigorous meditation got enlightenment (Buddhatta) at the age of thirty five. After his enlightenment he preached his religion for long forty five years for the ceasation of sorrows and happiness of all living beings. For preaching Dharma (religion) he visited many places. Acording to his direction his disciples and disciple's disciple propagated Buddha's message in many places; centering arround the memory related places of Buddha his disciple, disciple's disciple many Viharas, Cetiyas, Sangharama, Pillars, Stupas, university etc. were constructed. In course of time their memory oriented places achieved the distinction of Buddhist heritage and places which are respected as places of Pilgrimage. Virtue is achieved in visiting the place of Pilgrimage. For that reason Buddhists in order to pay respect, visit these places. In India, Pakistan, Afganisthan and Bangladesh there are many Buddhist hertage and places of worship. Most notable Buddhist heritage and places of worship in India are Lumbini, Buddhagaya, Saranath, Kushinara, Rajageha, Srabasti, Baisali, Nalanda, Vikramsila, Kapilavastu, Sanchi Stupa, Ajanta, Elora, Udaya-giri, Ratnagiri. In Pakistan those places are Puruspur (Peshwar) and

Takkhasila. In Afganisthan the important places are Gandhara and Bamihan. The important places of worship in Bangladesh are Salban Vihara, Ananda Vihara, Triratna Mura Vihara, Kotila Mura Vihara, Rupban Mura Vihar (All from Mainamati), Sompur Vihara Paharpur, Basu Vihara, Halud Vihar and Maasthgar etc.

Among the mentioned places Buddha, his disciples, disciple's disciples were living, performed meditation, observed Barshabas, used to give Dhamma talk. Religious and Philosophical culture are also held. Hearing their Dhamma talk (Religious speech) many people got salvation from sorrow by destroying greed, illusion and enmity. They enjoyed the bliss of Nirvana. There are some places where Buddha and his chief disciples did not visit. But it became famous as a center of Buddha's religion and philosophy. That's why the importance of these places are uncountable.

After visiting these places of worship one can get knowledge about Buddha's life and works. Historical and geographical knowledge develop, religious feeling arises in mind. Interests develop in leading religious and moral life. Mind is inspired in performing good work and works beneficial for the people. One gets energy in religious practice, mind becomes pure and free from defilement. Greed thirst, illusion and enmity are destroyed; love towards heritage increases. Feeling of patriotism rises. Therefore the importance of visiting places of worship and interest is limitless.

In the next lesson we shall know about four Buddhist heritage and places of worth mentioning.

Activity

Prepare a list of the places of Buddhist worship according to countries. (Group work)

Lesson-2

Nalanda

Nalanda was situated at the district of Patna of Bihar province in India. At present Nalanda is a separate district. Buddha visited Nalanda for many times. He made religious discourses to his disciple while residing at the mango garden of Sreshthi son Pabarika. Many rich men resided here. Some pious and religious persons donated land to Buddha after purchasing. Nalanda was a developed and prosperous megacity.

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There are many explanations regarding the origination of Nalanda's name. Among those two explanations are prominent. One view was that in the past a man was ruling in the name of Bodhisattva. He could not say 'Naalmada' means 'I will not give'. Due to this reason the name of this place is Nalanda. Another view was that in the midst of a mango garden there was a pond. There lived a serpent King in the name of Nalanda. For that reason the place has been named as Nalanda.

It is known that Sariputra, the chief disiciple of Buddha was born here. Later King Ashoka established an enormous Sangharama (Buddhist Temple) in the memory of the chief disciple. This Mahavihara has been named as Nalanda Mahabihara. During the second century famous Buddhist scholar and philosopher Nagarjun was the principal of Nalanda Mahavihara. Later on Nalanda University was established centering the Vihara. It is expected that Nalanda University was established after fifth century A.D. Before the establishment of the University small Viharas, Cetiyas, Stupas were built. In later days taking all these establishments under the patronisation of Kings, the famous Nalanda University was established.



The destruction of Nalanda University.

History tells that King Harshabardhan, the King of Kanuj in order to maintain the Nalanda University, entire tax of the villagers donated. Chinese traveller Hu-en-Tsang came to Nalanda in sixth century A.D. He stayed here up to the first part of the seventh century, devoted most of his time in order to acquire
2025 knowledge. The glorious son of Bengal and the great scholar, Bhikkhu

Shilabhadra was then the principal of the University. Santarakshit and Atish Dipankar also were the principals of the university in one time. It was the culture of Buddhism and philosophical learning.

According to historian there was a large library here in the name of 'Dharmaganj'. There were many valuable books and manuscripts. During the reign of Pala dynasty of Bengal the glory of Nalanda was spread in the world. They donated handsome money and land in order to maintain it's expenditure and development as the centre of education. King Dharmapal did most of the patronizations. In these days it was the matter of pride to be a student of Nalanda. In the curriculum the major subjects were Literature related to the Buddhist, Baldric and Brahmanical texts, Philosophy, the art of Grammar, Astrology and Logic. Moreover there were subjects of different knowledge. According to that curriculum students obtained disciplines, good behavior, merit scholarship and moral character. They earned name and fame at home and abroad.

This structure of Nalanda is no more. Everything has been damaged. At present the exhibit of that destruction has been preserved. The provincial government of Bihar for the study and research of Buddhist scriptures established an University in the name and style of 'Nava Nalanda University' presently. It has been errected according to the structure of Nalanda University.

Activities

Where is Nalanda situated ? Explain the origin of the name Nalanda.

Write the names of some notable Principals of Nalanda.

Lesson- 3

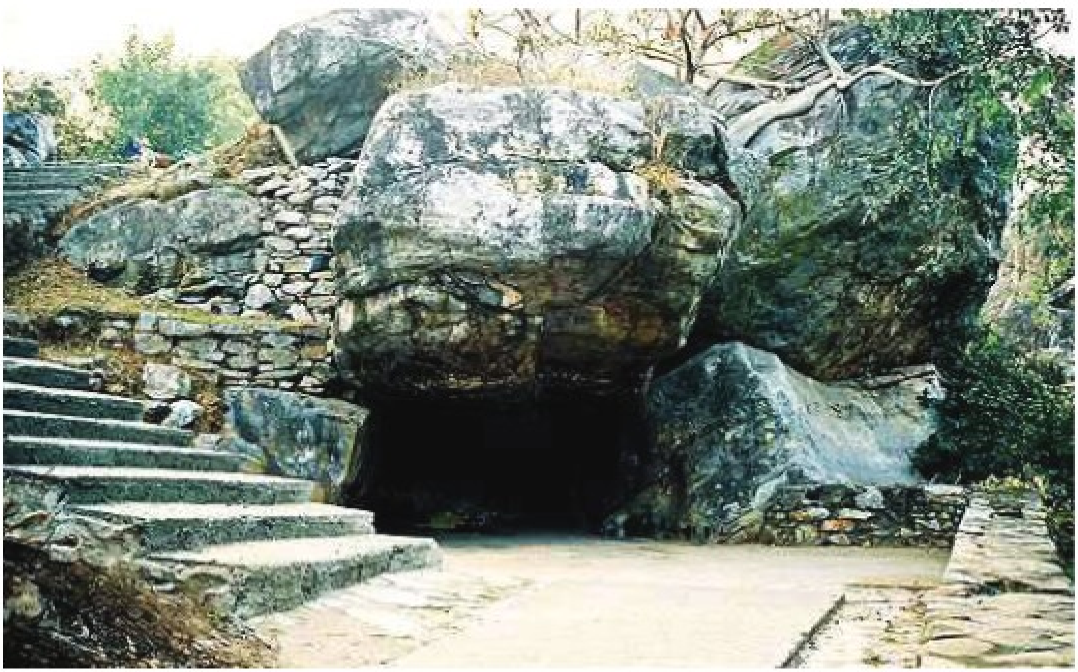
Rajageha

Rajageha is situated at the Patna district in the province of India. It was the capital of Magadha Kingdom. In ancient time it was known as Basumati, Kushagrapur, Giribarja. At present it is known as Rajgir . This place is beautiful to look at surrounded by hills all around.

Gautama Buddha came to preach his religion in Rajgriha. At that time the King of Magadha was Bimbisar. Hearing the religious speech of Buddha, King Bimbisar was converted to Buddhism. At the time of King Bimbisar and his son, Ajatasatru Buddhism was influential and powerful.

King Bimbisar donated Benubanaram in briefBenuban Vihara for the residence of Buddha and his disciples. It was the first example of donating a vihara while residing in the Vihara Sariputra joined the Sangha. Buddha permited the followers of Buddhism to observe first upasath at the request of the King Bimbisar. Bhagaban Buddha spent seven Barsabas period in Benuban Vihara. In Rajgriha there was a big mango garden of Jibak. Jibak was a physician and a strong devotee of Buddha. Jibak donated his mango garden to Buddha and his disciples. The Vihara which was established in that mango garden was known as 'Jibakaram' .While residing in Vihara Buddha explainded Sramanyaphala Sutra to King Ajatusatru.

There are many big and small caves. Among those Saptaparni cave is notable. The first Bouddha Sangeeti was convened by Mahakasyapa Sthabir under the patronization of King Ajatastru after three months of the great demise of Buddha. In this Sangeeti Upali Sthabir explainded Vinoy and Ananda Sthabir explained Dhamma.



Saptaparni cave.

King Asoka errected a pillar there after first Sangeeti .Over the top of the pillar there was an elephant sculpture. It is known that King Asoke also built a Stupa here.

Rajageha is an important commemorative place where many events of Buddhas life are held. That is why Rajageha is a very holy place of pilgrimage to the Buddhists.

Activities

Where Rajageha is situated? By how many names it was known?
Where the first Sangeeti was held ?

Lesson -4

Srabasti

Srabasti was the capital of old Kosala Kingdom. At the time of Buddha the King of Kosala was Prasenjit. He was a great devotee of Buddha. He made many contributions in the preaching and propogation of Buddhism. He built Rajakaram Bihara and donated it to Buddha. King Prasenjit built it at the request of queen Mallikadevi. It is also known as Mallikarama. The present name of Srabasti is Sahet- Mahet. At present it is situated in the Gonda district of Northern India.

In ancient times Srabasti was the greatest city and a centre of trade and commerce in the Northern India. There lived many rich men. Sudatta was the greatest rich man of Srabasti at the time of Buddha. He had a deep respect towards Buddha. He built famous 'Jetabana Vihara' in Srabasti for the residence of Buddha. The land for the construction of Jetabana Vihara was selected by Sariputta, the chief disciple of Buddha. It was the garden of prince Jeta. While he was not willing to give the land then devotee Sudatta covered the place with golden coins and bought the land and built Jetaban Vihara. In this Vihara there were sleeping rooms, prayer hall, kitchen, bathrooms, toilet, pond, well and other facilities for the happy residence of the monks. Prince Jeta constructed main gate of the Vihara. Later King Asoka erected high pillar beside the gate. Sresthi Sudatta was charitable. His fame was spreaded all over India for his charitable deeds. He arranged food for the children that's why he was known as Anathapindika. There were many trees around Jetaban Vihara. The environment was congenial for meditation. He observed nineteenth Barshabas (Lent period) here. Buddha converted decoit Angulimala in Jetaban Vihara.

In course of time the glory of Jetaban Vihara has been lost. Traveller Fa-Hien visited Srabasti in fifth century, then he found the destruction of the Vihara. In the seventh century another traveler Hu-En-Tsang visited Srabasti then he did not see anything except the delaplating foundation. Government of India conducted the excavation work here in 1991 and discovered many archeological evidences.



Srabasti

Migara Mata Bishakha after constructing Purbarama Vihara in Srabasti donated it to Buddha. It was a two storied Vihara. While residing in Srabasti Buddha made many discources. Here he explained many Sutras of Tripitak. Many followers of Buddha lived in Srabasti. There are many memorable activities and events of Buddha's life. That is why this place is a holy place of worship and pilgrimage centre for the Buddhists.

Activity

Write the names of the Viharas of Srabastia and explain who built it?

Lesson- 5

Takkhasila

Takkhasila is situated in the North west border area of Rawalpindi city of Pakistan. This was the capital of Gandhak kingdom. During third century B.C. Prince Asoka ruled Takkhasila as a representative of his father King Bindusar. He established many Sangharama there. During his time many stupas and pillars were built here.

Takkhasila was one of the main centre of the culture of knowledge and science. In many Jataka stories there is a reference of Takkhasila as a chief centre of education. In Buddhist period there was a University in Takkhasila. Prasenjit the King of Kosala, Mohali the chief of Liccabi, Bandhul the son of Malla King were the students of this University. It is further known that Dharmapal of Avanti, Angulimala, Physician Jibaka, Kashibharadaj and prominent persons like Jashodatta was the students ofTakkhasila University.



Takkhasila

Many students from home and abroad came to study in this University. Here eighteen branches of education along with Tree-veda were taught Among these eighteen branches of learning archery and herbal education were prominent. When Chinese traveler Hu-en-tsang visited Takkhasila in the seventh century

then the all around circumference of this University was nearly four hundred miles. He witnessed many Sangharama there. But all most all of these were depopulated and damaged. But he saw a few Mahayana Buddhist monks in some Sangharamas. This city was destroyed by the invasion of 'Hun' race.

After excavation many exhibits of Buddhist age such as Stupas and Biharas were found. Many coins of the ancient age were also found. The government of the Pakistan has taken step for their preservation.

Activity

Where Takkhasila was situated and why it was famous?

Lesson-6

The way of preservation of the places of worth seeing

The beautiful places of interest bears the testimony of the previous glory of a country. These places enhance the image of the country in the world. Apart from it revenue of the state is also earned. So these are the more valuable state wealth. It is the duty of everybody to safeguard those beautiful places. These places may be damaged by many causes. Among them natural disaster, theft, dacoity, communal disturbance, unruly behaviour of the visitors, defecate of the birds and animals and attack of the insects are prominent. It is necessary to keep a careful watch in this matter and should take protective measure. Specially neatness and cleanliness , regular care, protection by the surrounding wall, take step against the easy entrance of the birds and animals, rules to be abided by, preservation of sanctity, sympathic tendency and showing respect can only save this heritage and beautiful places from destruction. Everybody should take care to save these important places.

Activities

What are the causes for the destruction of beautiful places?

What are the ways of protecting those beautiful places?

Exercises

Fill in the blanks

1. By visitig holy places of worship ………… is achieved.
2. After visiting the place of worship one can get knowledge about Buddhist life and …………
3. Nalanda University was the ……………. of Buddhism and philosophical learning.
4. In Rajageha there is a big …………….. of Jibaka.
5. In 7th Century traveller ……….. visited Takkhasila.

Matching

Left	Right
1. The beautiful places of interest	1. capital of old Kosala kingdom.
2. Upali Sthabir Binoy and Ananda Sthabir	2. magacity.
3. Srabasti was the	3. bears the testimony of previous glory.
4. Takkhasila was the	4. explained Dharma.
5.Nalanda was a developed and prosperous	5. main centre of knowledge and science education.

Short-Answer Questions

1. What is the benefit of visiting places of interest?
2. Which were the main subjects in the curriculum of Nalanda University?
3. Why was Sudatta the richman (sreshthi), Known as Anathapindika?
4. Write down the names of some students of Takkhasila University?

Descriptive Questins

1. Narrate the importance of the places of worship in Buddhism.
2. Explain the role of King Bimbishar in preaching and propagation of Buddhism.
3. Narrate how the name Nalanda originated.

Multiple Choice Questions

1. Gautama Buddha preached religion for how many years?

a. 35 years b. 45 years

c. 50 years d. 65 years

2. By visiting the place of worship

i. Develops interest in entertainment

ii. Reigion and moral life can be built

iii. Geographical and historical knowledges are achieved.

Which one is correct?

a. i b. i & ii

c. ii & iii d. i, ii, and iii

Read the stimuli below and answer question no. 3 and 4

Once Dipta went to visit the famous places of worship with his father. There, his father showed the damages of schools and colleges and narrated about the relationship of the famous and learned teacher and the students. He further said once upon a time this city was destroyed by the attack of 'Hun' Race.

3. The place of worship mentioned in the stimuli indicates which one ?

a. Rajageha b. Takkhasila

c. Srabasti d. Saranath

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4. After visiting the places of worship what would be the learning of Dipta?

i. To make enquiry about ancient history

ii. To be acquainted with the ancient system of acquiring knowledge

iii. To earn knowledge about the Buddhist Art

Which one is correct?

a. i	b. i & ii
c. ii & iii	d. i, ii, & iii

Creative Questions

1. Pritam in a summer went to visit a famous place of worship with his grandfather. They could see a garden inside the place of worship. They noticed the dwelling room of the monks, bathroom and prayer room. Beyond this they saw high pillar of Asoka. The entire environment of this Vihara was favourable for the religion's knowledge and meditation. In spite of this Pritam was repented to see the destruction of this place of worship. His grand father said these places of worship are the wealth of the state and it is the duty of all to protect these.

a. Among the pillars built by the King Asoka, which one is the tallest?

b. Explain the sentence "Virtue is achieved in visiting the places of worship (worth seeing)."

c. Explain the place of worthseeing (Worship) which is indicated in Pritam's description.

d. Why did the grand father of Pritam emphasize on the usefulness of protecting the place of worship? Evaluate according to your textbook.

2. Amal Barua a teacher went to India on an educational tour with some students. They first visisted an ancient University where Buddha, Vedic and Brahmanic literature, philosophy and grammar were taught. According to the curriculum here students obtained discipline, good behaviour and merit scholarship and earned fame at home and abroad. In the second day they visited the place of first Sangeeti and came to know why the Sangeeti was convened.

a. Takkhasila was the capital of which Kingdom?

b. Why Sreshti (Richman) Sudatta is addressed as Anathapindika ?

c. What was the first place of visit of the students? Explain according to your textbook.

d. The place of the second day's visit bears the identity of Rajageha- Explain.

Chapter Eleven

Role of Buddhists Kings in Buddhism: Emperor Asoka

Asoka was a famous Emperor in India. He ruled all most all areas of India in between 268 B.C. He was a very powerful Emperor. He had tremendious influence in India and in the world. His Kingdom was extended in the west upto Pakistan and Afganistan in the East upto Bengal and Asam in the north-south to Kerala and Andra province. He also conquered Kalinga Kingdom. His capital was Magadha. At present Magadha is situated in Bihar province in India. He embraced Buddhism by seeing the severe messacre of Kalinga war. He played an unique role in the propagation and preaching of Buddhism. Non-violence, love, truth, Justice and Tolerence were his ideal. He was famous as a peace loving and piousking. He ruled his Kingdom with religion and Justice. For his benevolent system of administration he is still immortal as the greatest Emperor in the history of the world. We shall read in this chapter about Emperor Asoka.

By the end of this chapter we will be able to-

- write about Emperor Asoka
- evaluate Emperor Asoka's proficiency in the proclamation and preaching of Buddhism
- explain the ideal of Emperor Asoka

Lesson-1

Emperor Asoka

Emperor Asoka was born in the Mourjya dynasty of India. His father's name was Bindusar. Chandragupta, the founder of the Mourjya dynasty was his grandfather. There is a little confusion about his mother's name. According to book 'Asokabadan' his mother's name is Subhadrangi. According to 'Dibyabadan' his mother's name was Janapadakalyani. There is a beautiful story about his naming Asoka. It is said that there was a conspiracy for which his mother was separated from his father Bindusara. For that reason their relationship deteriorated. For which his mother underwent with sufferings. Anyhow good relationship was established among them and the queen gave birth to a son. Being happy his mother uttered "I am now out of grief." That's why she kept the name Asoka to his son. Asoka had many step brothers.

Asoka was intelligent and brave. It is said that he killed a tiger with the help of a wood. He learned the art of warfare in his boyhood. He became known as dangerous and cruel fighter. That's why he was sent to Avanti to subdue the riot. In order ot subdue the revolt of the ministers he was sent to Ujjaini being appointed him as ruler. There he subdued the revolt and proved his courge and strength.

After the death of father, Bindusara Emperor Asoka ascended the throne. It is said that he killed his ninety nine brothers for ascending the throne. In the first period of his reign Emperor Asoka was ill tempered and cruel King. He oppressed his subjects. After ascending to the throne he devoted himself in spreading his Kingdom. He won kalinga after a tragic war. Kalinga is situated in Urisya province of India. It is said that one and a half lakh of people were arrested in that war. One lakh people were killed and a lot of people were wounded. Fot this cruel behaviour he was known as 'Canasoka'. Then he was the follower of Tirthak mendicant.

Activities

Why was Asoka named so?

How did king ascend the thorne?

Describe the nature of the King Asoka.

Lesson -2

Victory of Kalinga and Embrace of Buddhism

Though Emperor Asoka conquered Kalinga war yet he was not happy. In leiu of his victory of Kingdom he observed bloodshed and terrible fear of death. Seeing the horrible destruction of Kalinga war he was deeply shocked. He burnt in repent and regret badly. What I have done? Is it victory or defeat? Is it justice or injustice? Is it heroism of extreme defeat? Is killing of innocent children and the women a heroic deed? By destroying another Kingdom, can one prosper his own Kingdom? Someone losing husband, somenone losing father, somebody losing own son and lamenting- Is the death and destruction victory or defeat?

One day while he was thinking about these things standing on a main gate of the palace and observing the beauty of Pataliputra, he was not happy but emotional. At that time a hansome, gentle and cotrolled Sramana (Novice) of seven years was passing the royal courtyard slowly. Seeing him respect originated in the mind of Emperor Asoka. The name of the Sramana was Nigrodha. He was the son of prince Sumana the first son of Bindusara. He was the nephew of Emperor Asoka. Emperor Asoka sent one minister to call the Sramana. Sramana with begging bowl came to the palace very slowly and introduced him as the follower of Buddha. Emperor Asoka desired to hear sweet teaching of Buddha from his mouth.

Nigrodha Sramana explained a stanza of Apramada Barga of Dhammapada. The gist of the stanza is that Apramada is the path of heaven and Pramada is a path of death. In Rightfulness people get immortality but those who are intoxicated is as like as a dead man. Realising this truth when the rightful people follow the noble path, that meditative, endevouring, firmly resolved and wise men receive Nirvana, the supreme bliss. Hearing this religious teaching of Buddha the mind of Emperor Asoka filled with peace. Through this stanza he realized the essence of the religion of Buddha. Hereafter he converted himself into Buddhism from Nigrodha Sramana. He became a Buddhist. From this day he was inspired to conquer the heart of the people than that of conquering the Kingdom. He erased from his mind the strong desire of conquering the world. He accepted religious victory as his meditation. He always engaged in the welfare of the subjects. He behaved compassionately to all. He had boundless affection towards all living beings. He accepted non-violance, truth, justice, charity, service etc as his ideal state policy in ruling the Kingdom. After embracing Buddhism he became 'Dharmasoka' from 'Chandasoka'. He received the title- 'Debanam Priyodarshi'. He was dear to the Devas (God) and had loving Kindness to all, that's why he received such a title.

Activities

From whom and why did the Emperor Asoka embrace Buddhism?
Who was Chandasoka? Why was he called Chandasoka and how did he become Dharmasoka from Chandasoka?

Lesson- 3

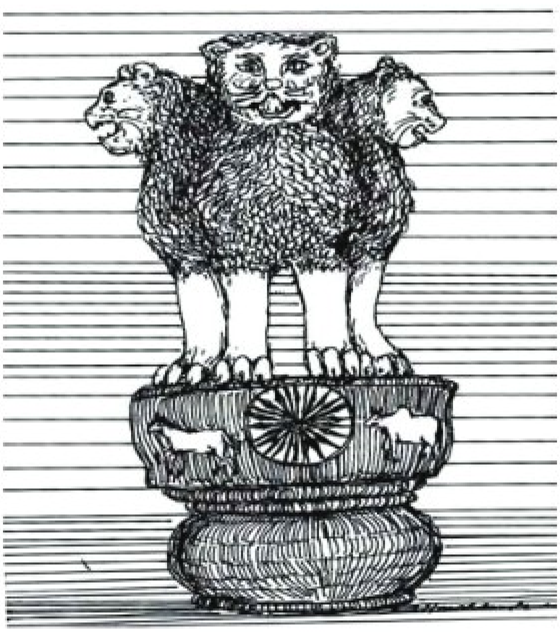
Contribution of Emperor Asoka in Preaching and Propagation of Buddhism

Everybody accepted the contribution of Emperor Asoka in preaching and propagation of Buddhism. As a religious preacher his fame was extended throughout the world. He stopped the traditional excursion of Mourja Kings. In lieu of that he arranged for religious tour and pilgrimage with a view to propagate the message of Buddha which are directed towards the welfare of all living beings. He appointed 'Dharmamahamatra', a special class of royal officer for preaching religion. They preached religious principle in the villages and cities. In order to impart religious teachings he engraved the religious messages in different places, hills and stone pillars. He also visited the places containing the memory of Buddha. It is said that Emperor Asoka erected Eighty four thousands of Viharas, Cetiyas, Stupas and Pillars on those places to keep alive the memory of Buddha. He donated land for Viharas.

At the time of Emperor Asoka the Patronisation of Buddhism and the benefits of the monks and novices increased. Then Tirtak mendicants of other communities with a view to enjoy benefit entered the Bhikkhu Sangha in disguise. They did not follow the Buddhist Vinoya (Rules for the monks) and did not observe religious tradition and festivals. They engaged themselves in materialistic and luxurious life. They preached their own views as the views of Buddha. Due to their power real pious monk became cornered. As a result chaos and confusion arose in the Bhikkhu Sangha. Religious monks refused to observe religious rituals and festivals with these indisciplined and disguised monks. For this reason Uposath was stopped for a long period in Pataliputra. Hearing this news Emperor Asoka became unhappy. He ordered his ministers to observe Uposath of the monks. While disciplined monks refused to observe Uposath with the indisciplined monks, ministers killed many disciplined monks.

Hearing this news Emperor Asoka was heavily shocked. He prayed mercy from the Bhikkhu Sangha (monk) for committing sin due to killing. He acquired real theory of Buddha from Maggaliputta Tissa Thero and excommunicated the indisciplined, disguised monks from the Sangha. Sangha again became purified. Peace had been restored in the Sangha. Thereafter the disciplined monks assembled

and observed Uposath. Then third Buddhist Sangeeti (Assembly) was summoned at Asokarama of Pataliputra in order to collect and compile Buddha's message. In this Sangeeti under the presidentship of Maggaliputra Tissa Thera Buddhist messages were collected. In order to discard the theory of the different believers Maggaliputra thera wrote a book entitled 'Kathabatthu'. As the gist of Buddha's message had been reflected in this book that's why it was included in 'Tripitak'. After the third Sangeeti Emperor Asoka sent missionaries to preach and propagate Buddhism to Kashmir, Gandhara, Mahisamadana, Banabasa, Aparanta, Maharastra, Yona, Himabantapradesh, Suvarabhumi, Lankadipa or Srilanka. He converted his son Mahendra and daughter Sanghamitra to Buddhism and sent to Srilanka to preach religion. Through them Buddhism was propagated and spreaded in Srilanka. King Asoka also sent the holy branch of 'Mohabodhi' to Srilanka.In this way with tireless endevour and patronization Buddhism crossed the Indian border and in the outside world.



The Asoka Tomb

Emperor Asoka was a religious man as well as he encouraged the citizens to be religious. In order to enhance the religious knowledge of the subjects he engraved the Buddhist message at the surface of the hills, at pillars as well as through inscriptions. He wanted to develop the morality of the people through the preaching of religious message. It is inserted in his edicts that propagation of religion is a supreme action. It is not possible for the corrupt people to preach religion and to practice religion. Aim should be the establishment of the supremacy of religion and advancement of it. May this aim be expanded.

Emperor Asoka was an ideal man and a man of great heart. He relinquished his own pleasure. His motto was to do benefit for the citizen. Emperor Asoka was an uncommon hero of action, expert in administration, religious and humanitarian Emperor. He ruled thirty six years and died in 232 B.C. He was a great patron of Buddhism and in the history of the world he would remain immoral as a hero of charity.

Activities

How was Sangha purified?

Prepare a list of those countries where Emperor Asoka sent missionaries for the propagation of Dharma.

Lesson-4

Tolerance Towards Other Religion

Emperor Asoka was adorned with great heart. For his creative genious, kindness and liberal policy he obtained the great place. He was tolerant of other's views. He was not only respectful to Buddhism but also had deep respect and sympathy to other religion and communities. He had respect to Brahmin, Jainas and Ajivakas and also patronized them. He gave donation to them. He considered the moral conduct and principles as a gist of all religions. He considered those principles to be observed by all citizens as a principle of India. The worth mentioning principles are; be loyal to parents and the spiritual teachers, be sympathic and compassionate to all living beings, speak the truth. Man shall have to follow those principles as moral religion. In that year followers of different religions considered his own religion best in the world. For which hostalities among the communities developed extremely. Emperor Asoka following the principles of tolerance towards other religions and countries established friendship among them. He established peace in India by following his liberal policy and establishing amity among the different communities. He said "Be respectful to other religion. Don't criticize other religion."

Religious unity which was established by the great Emperor Asoka's among religious groups for his sake, still encourages all the religious communities of India for peaceful co existence.

Emperor Asoka was a famous and talented politician. He inserted Buddhism in the constitution and conquered the world. His state policy, social policy and religious policy were truly dedicated for the human welfare. He was not only busy for the welfare of mankind but also adopted many programs for the welfare of other creations and the nature. In order to preserve the nature environment and for the cause of medicine he arranged to plant trees all over his Kingdom. In absence of any valuable trees in his state he brought it from another state and arranged for plantation. He digged wells in every eight 'Krores' in order to quence the thirst of the people irrespective of cast, creed and religion. His main aim was to work for the universal happiness and benefit.

Activity

How was the attitude of Emperor Asoka towards other religions?

Exercise

Fill in the blanks

1. After the death of Bindusar his son …………….. ascended the throne.
2. Emperor Asoka observed in lieu of the victory of Kingdom inspired to …….
3. Emperor Asoka from …………… Sramana converted to ……………….
4. Emperor Asoka in his constitution ……………. and conquered the world.

Matching

Left	Right
1. After seeing the holocast	1. Became Dharmasoka by name
2. The founder of Maurja Kingdom was	2. Was held
3. After embracing Buddhism Candrasoka	3. Sent holy Bo sapling
4. In Asokarama of Pataliputra third sangeeti	4. Embraced Buddhism
5. Emperor Asoka in Srilanka	5. Candra gupta

Short-Answer Questions

1. How did Prince Asoka show his courage and strength?
2. What function did perform by the special branch of ministers known as Dharmamahamatra.

3. How did Emperor Asoka establish unity among the different religious followers and communities?

Descriptive Questions

1. Narrate the story of Emperor Asoka's victory over Kalinga and embrace of Buddhism.
2. Write what measure were taken by Emperor Asoka to propagate Buddhism.
3. What was the feeling of Emperor Asoka towards other's religion?

Multiple Choice Questions

1. The name of Emperor Asoka's father was-

a. Candragupta b. Bindusar
c. Gopalcandra d. Bimbisara

2. How many cetiyas and pilars were erected by Emperor Asoka?

a. 80,000 b. 81,000
c. 82,000 d. 84,000

3. What is the relation between Emperor Asoka and Nigrodha Samanero?

a. Brother's son b. Youngest son
c. Disciple d. Brother

Read the stimuli below and answer question no. 4 and 5.

King Dharmapala was not hostile to religion. He established a secular state comprising the followers of all religions and faiths.

4. With which King below do you find similarity of Dharmapala?

a. King Bimbisara b. King Kaniska
c. Emperor Asoka d. King Mahakassapa

5. Behind the establishment of secular state of Dharmapala what religious policy of that Emperor was behind?

i. Firmly establishment of Kingdom

ii. Restoration of peace and disciples among the followers of all religions

iii. Performance of religious culture and festivals in many ways.

Which one is correct?

a. i and ii

b. ii and iii

c. i and iii

d. i,ii and iii

Creative Questions

1. King Janbam was a brave and unkind ruler. In order to maintain his supremacy and for conquering new Kingdom there, he killed many men. During his leisure time he was thinking about his killing then he saw a hermit and talked to him. After listening to the hermit devotion towards religion arose in the Kings mind. Thereafter he enhanced the religious sense to the mind of his citizen by writing religious message throughout his Kingdom. With a view to propagate religious message from that time onwards King Janbam became attentive to preach religion than that of conquering Kingdom and considered that propagation of reigion is great action than conquering of Kingdom.

a. Where is Magadha situated in present India?

b. “Appamada is a path of heaven and Pamada is a path of death.” Explain.

c. The activities of King Janbam is similar to the activities of which king of Buddhism in the stimuli. Explain.

d. 'Propagation of religion is a superior to that of conquering a Kingdom.? Do you agree with the statement of the King Janabama. Explain in the light of the textbook ?

2. Binoy Barua established an orphanage spending his own money for the food and shelter of the orphans and destitute and also for religious learning. Many hypocrate hiding their identity admitted to the orphanage for getting free food without labour and also for enjoying other facilities. At one stage hypocrate started torchering the orphan and the helpless. For that reason confusion arose in the orphanage, then Binoy Babu found out during the real truth and expelled the hypocrates. In this way the orphanage was saved from destruction.

a. To whom was Emperor Asoka converted to Buddhism?

b. How did Emperor Asoka become Dharmasoka from Chandasoka?

c. Explain with which action of Binoy Barua has similarity with the incident of the Emperor Asoka.

d. "The action taken by Binoy Barua to save the orphanage is the reflection of Emperor Asoka's activities." Analyse the justification of this statement.

The End

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Seven-Buddhist Religion Studies

গুণীর সমাদর সর্বত্র।

– জাতক

